Mr: Knapp. 1646

THE GUIDE UNTO True Blessednesse.

OR,

A BODY OF THE DOCTRINE OF THE SCRIPTURES, directing Mankind the saving knowledge of GOD.

Collected by SAM: CROOKE.

The sixt Edition.

2 TIM. 3. 15.

Thou hast knowne the holy Scriptures of a Child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.

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MDCXI.

TO THE RIGHT *WORSHIPFVLL*

SIR ARTHVR CAPPELL

Knight, his ſingular good Patron, the Author wiſheth, what the worke deſcribeth.

TO whom, under Chriſt, ſhould I render this account *of my poore* labours *in my charge but unto your ſelfe, Right Worſhipfull, by whoſe meanes the Lord vouchſafed mee ſo* free *and comfortable an* entrance *thereinto? It is the Lord Ieſus* the doore of the ſheepe, *of whom you have obtained this mercy, rather to be, among few, a faithfull* doore-keeper in his houſe, then

to dwell *with many in the Simoniacall* tabernacles of wickednes. *Neither ſhall it ever repent you, that you haue not drunke of thoſe* ſtollen waters, *or rather of that* bloud of ſoules, *wherewith too many in theſe gold thirſty daies, doe purchaſe* Acel-dama *unto them and theirs. Let others eurich themſelves with the* wages of unrighteouſnes, *let them make their boaſt of their covetous deſire, and bleſſe themſelves in their contempt of the Lord*; *but* let the Lord keepe this for ever in the purpoſe of the hearts of his ſervants, *to deale faithfully and uprightly in ſo honourable and weighty a truſt. And let ſuch as have found this bleſsing, in theſe corrupt daies, to have a free acceſſe to the worke and charge of the miniſterie, thankefully acknowledge the ſame both to God and man.*

man. Amongſt whom I gladly profeſſe my ſelfe to bee one; and therefore to the honour of God, and the iuſt acknowledgement of your Chriſtian integritie, I commend this worke to your worthy name and Patronage: your example to the memorie and imitation of poſteritie: and your ſelfe with all your worſhipfull familie, to the holy direction and ſafe tuition of Almighty God.

Your Worſhips in Chriſt,
ever bounden,

SAM. CROOKE.

TO THE CHRISTIAN READERS, especially those of my Charge, the inhabitants of WRINGTON in Sommerset-shire.

Christian Reader.

BLessednesse is the Alpha and Omega of man, the beginning of nature, and the end of Grace. The naturall Philosopher in his inquest of Happinesse laieth this ground *that All things desire that which either in truth, or in opinion is good for them*; and that onely good, which tendeth unto the onely good, the uttermost end and perfection of their severall natures. But where *Philosophie* ends, *Religion* begins: or rather, where *Reason* failes, *Grace* supplies, proclaiming *all*, that nature (in the blindnesse of corruption) accounts excellent, to be *vanitie of vanities*; and the *end of all and whole of man to bee the feare of God, and the keeping of his Commandements*, & that with respect to the last *Iudgement*, wherein all works of men *whether good or evill, though never so secret shal come to light & triall*, & receive their due reward. Yea so far was reason mista-

Arist. Ethic lib. cap. 1.

Eccl. 1. 2.

Eccl. 12. 13. 14.

ken in the matter of *Bleſſednesse*, that it could not truely define ſo much as the happineſſe and perfection of the brute creature; Which the Scripture ſheweth to be the *Revelation and glorious Redemption of the ſonnes of God.* Where-
Rom. 8. 19. 21. fore as it is evident in nature that all men ſeek bleſſednesse: ſo it is apparant in experience, that there is no man that can attaine thereto without a ſupernaturall Guide; without which, wee ſee that touching *Bleſſednes*, there are as many mindes as men, as many waies as wits; every one croſſing other, and ſo all proving that all are inſufficient.

For this cauſe I have framed this Treatiſe for a direction to that, which all men ſeek and ſo few finde. Wherein from the ground of nature, as of that *light which enlightneth every*
Ioh 1.9. *man that commeth into the world*, I endeavor to raiſe the building of ſaving knowledge.

Although (to ſpeake properly) the light of nature ſheweth rather the neceſſity than the way to ſaving knowledge, and is rather a ground of enquirie, then a meanes of attaining thereto. For all that nature can truely determine, and articulately pronounce concerning this matter, is, that Bleſſednesse is to be ſought, and ſuch a bleſſednesse, as may ſort with the nature of man the ſeeker, eſpecially in regard of his better part, which is his ſoule: The reſt well may ſhe ſtammer at; as that the ſoul is not only a reaſonable, but alſo a religious and immortall

ſpirit,

ſpirit, and therefore cannot be bleſſed without the everlaſting fellowſhip and favour of God, to whom ſhe is by band of conſcience obliged. But plainely to utter theſe (more then metaphyſicall) truths, is of ſuch only, whoſe *tongue-ſtring is loſed and to whom the Lord hath ſaid, Ephata, be opened.* And with this helpe, Reaſon it ſelfe will yet goe further, and ſay, that the meanes of acquaintance and fellowſhip with God, can be no other, then thoſe which himſelfe affordeth, and namely his word, the onely infallible *Index* of the minde of the ſpeaker, and therefore it cannot but reiect, as uncertaine and unſafe, whatſoever the preſumptuous boldneſſe of fleſh and bloud obtrudeth againſt, or beſides this rule. Mar. 7. 34. 35.

And yet further touching the triall of this touch-ſtone, whether it be the word of God or no, Reaſon it ſelf will acknowledg, that (whatſoever inducements may be from the authority of thoſe whom we credit and reſpect) none but God himſelf can throughly reſolve us of it: and that either by the apparent traces of divine Maieſtie in the *letter* of the *Scripture* or by the ſecret *teſtimony* of the ſame *Spirit* that inſpired it, inclining the heart of the reader or hearer to embrace and ſubſcribe unto the authority of it. So that now the true beleever may ſay unto the Church as thoſe Converts to the woman of *Samaria, Now we beleeve not becauſe of thy ſaying for we have heard him our ſelves.* Ioh. 4. 42.

Vnto

Vnto reason thus inlightned, or willing thus to be inlightned, I hope my manner of proceeding in this Treatise will seeme reasonable; wherein I have with the uttermost of my poor abilitie faithfully endevoured to comprise the whole body of the heavenly doctrine of the Scriptures, guiding men unto the saving knowledge of God in Christ: and that in such a method, as upon long and serious pensitation, I have iudged most meete, to bring light to the matter, and ease both for understanding and memory, to the Reader.

A subiect, I grant, not of so pleasing a straine, either to the Writer, or to the Reader, as some other Treatises, which afford more liberty of invention and discourse. But I have learned of the blessed Apostle of the Gentiles, *not to be grieved to write these same* (seeming triviall) *things unto you*; knowing that even from these things is the *experience best* taken *of Christ speaking in the Minister*, (and therefore even from these points doth the same Apostle avouch his *understanding in the mysterie of Christ*) and withall being assured, that *for you it is a sure course to be alwayes put in remembrance of these things, though yee have knowledge and be established in the present truth.*

Phil. 3. 1.

2 Cor. 13. 3.

Ephes. 3. 4.

2 Pet. 1. 12

The experience of eleven yeares hath taught mee that it is not enough to teach in publique, unlesse the auditors have eare and meanes to instruct themselves, and one another privately at home.

home. For which purpoſe, I have framed this Treatiſe by way of Queſtion and Anſwer, a way moſt familiar for inſtruction, whereby every one, even in private, may examine another, or himſelfe, and whereby the ſpirit both of the anſwerer, and of all that attend, is ſtirred up to bethinke themſelves what might be moſt aptly anſwered to the queſtion propounded. Neither haue I done this in the larger Treatiſe: but alſo extracted an Abridgement of the ſubſtance thereof, in a farre briefer draught for the private uſe of Chriſtian families, and help of the weaker ſort; *that becomming all things to all men, I might by all meanes ſaue ſome.* 1 Cor. 9. 22

Wherefore as I haue *out of my penury caſt in all that I had, euen theſe two mites, into the treaſury of the church*: So I earneſtly deſire thee, Chriſtian Reader (eſpecially you that are of my Charge, beloued in our Lord Jeſus, to whom as my labours are principally due, and moſt familiar, ſo from you aboue others, I expect this retaliation) to imploy this our Lords talent, now in thy hands, for thy owne beſt aduantage, and of thoſe that are cõmitted unto thee by the Lord. Luc. 21. 4.

So ſhalt thou ſettle thy ſelfe, and them, upon the ground of ſaving truth. So ſhalt thou be prepared to *giue anſwere to euery man, that ſhall aske of thee a reaſon of the hope that is in thee.* So ſhalt thou bee able to make farre greater and ſweeter benefit of whatſoever thou ſhalt heare out of the word Preached; which unto 1 Pet. 3. 15 Eſay 8. 6.

thoſe

those that are ignorant of the grounds of Religion, or *despise these waters of Shiloah, because they runne softly*, is many times unprofitable or unsavory. So shalt thou not bee *plucked away with the errour of the wicked* (whose *itching eares*, and hearts *not loving the truth*, are easily *corrupted from the simplicitie that is in Christ*) and so *fall from thine owne stedfastnesse: but grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ*. Finally, *walking according to this rule, peace be upon thee, and mercy, as upon the Israel of God.*

Amen.

Thine in the common faith,

and service of our

Lord Iesus,

SAM. CROOKE.

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An admonitory Preface touching this *Guide to bleſſedneſſe, and of the nature and benefit of this kinde of teaching.*

IF in our ſhort travels and journies, upon this earth, there be ſuch comfort in a *companion*, as the *two Diſciples, travelling toward Emaus*, [a] took in each other, & both in the third (unknown) who joyned with thē; & many times ſuch needfull uſe of a *Guide*, as wandring [b] *Ioſeph* foūd of the man that directed him to *Dothan* unto his brethrē: How much greater is both the delight and neceſſity of a faithfull *companion* & *Guide*, in our long & difficult paſſage frō earth to heaven. A way ſo little knowne or haunted of naturall men, that we may, with apt reſemblāce, cal it, *the path which no fowle hath knowne, neither hath the Kites*

a Luk. 24. 13.

b Gen. 37. 15.

c Iob 28. 7.

Kites eye seen it, nor the Lyons whelps have not walked in it, nor the Lyons passed therby. Surely we may wel apply hereto, that of the [b] Prophet, *O Lord I know that the way of man is not in himself, neither is it in man that walketh to direct his steps,* So that here Solomons [c] *væ soli,* may justly take place; *woe* indeed *to him that is* thus *alone,* hopelesse to find the way of peace. For *how can I* [d] (may he say, with the *Eunuch* in the like case) *except I had a guide?* Great cause have we then thankefully to acknowledge the goodnes of the Lord, who as he guided his people into [e] *Canaan* by *a cloudy & fierie pillar,* & conducted the wise-men unto *Christ* by a [f] *star* to their exceeding cōfort: so hath he set before us, both the examples of his Saints, as wel living as already perfected as a [g] *cloud of witnesses*; & many a *star* (if we may so call, afore the time, such as by their holy labours in the word, seek to [h] *turne sinners unto righteousnesse*) to direct us in the way to the cœlestial *Canaan.* Thus doth the Lord keep promise with his Church, sending the *spirit of* [i] *truth to lead us into all truth*; partly while he sets

up

b Ier. 10. 23

c Eccles. 4. 10.

d Act. 8. 31.

e Exod. 13. 21.

f Mat. 2. 9. 10.

g Heb. 12. 1.

h Dan. 12. 3.

i Joh. 16. 13.

up his ſervants and inſtruments, furniſhed with callings, gifts, & faithfulneſſe, to ſhew unto us the way of ſalvation; & partly while he adviſeth and diſpoſeth us his people, [d] *to get us forth by the ſteps of the flock, and to feed our kids by the tents of the Shepheards*, that is, to make us of the fellowſhip of Saints, and of the holy labors of thoſe *Maſters* of the [e] *aſſemblies*, to whom *Chriſt the chiefe ſhepheard* hath given the words of wiſdome.

d Cant. 1. 7

e Eccl. 12. 11.

Among many of which, who both by word and writing doe employ the *talent* they have received of the *Lord Ieſus*, we may well account for one the *Author* of this *worke*; which in regard of his end & ayme, to direct men unto ſalvation, well hath he termed, *A guide unto true bleſſedneſſe*, and ſuch a *Guide* (if I miſtake not) as for the method, varietie, brevitie, perſpicuitie, and evidence of ſelected teſtimonies of holy Scripture may promiſe unto the Reader a ſufficient reward for his paines in more then one peruſall.

But not intending to inſiſt in this particuler *Treatiſe*, whoſe approbation I had rather reſigne to the judicious Reader:

that which I have propounded to my ſelfe in this *admonitory Preface*, is, *firſt* to ſpeake ſomething of the *nature* and *uſe* of this *kinde* of teaching by way of *Dialogue* in Queſtions and Anſwers: and *ſecondly* thereupõ to *exhort* & *ſtir up* my ſelfe and fellow-labourers in *ſpeciall*, for the good of others, and all Chriſtians in *generall*, for their owne profit, to make good uſe of this, & the like patterns of wholſom doctrine, fitted for this kinde of inſtruction. The *nature* & *uſe* whereof that we may the better underſtand, we are to conſider, *firſt*, under what *names* & *tearmes* the judgement & practiſe of the *Church* hath been derived unto us touching this *manner* of Teaching; & *afterwards* the *effect* & *extent* hereof, both in reſpect of the *perſons* ſo inſtructed, & of the *matter* ſo delivered. The name of *Catechizing* therefore, now in uſe amõg us, hath his originall from a* Greeke word, that ſignifies to *ſound* or *reſound*, as by an *echo*; and is applyed, even by Heathen writers, unto that kinde of teaching, which is by word of mouth, ſounding in the eare of him that is taught; and ſpecially unto the teaching

* κατηχέω

teaching of the first rudiments of any science whatsoever. In which sense by Christian writers it is also used, to signifie any kinde of vocall instruction or [a] *information*; & namely that whereby the elements & principles of Christian doctrine, are made knowne unto the hearers: as among others that place prooveth, Luke 1.4. *that thou mayest know the certainty of those things wherein thou hast beene* [instructed or] [b] *catechized*, and that of the Apostle, Gal. 6.6. *Let him that is* [taught or] [c] *catechized in the word, make him that* [teacheth or] [d] *catechizeth him partaker of all his good.* The [e] word that answereth hereunto in the Hebrew, (and from whence holy *Henoh* had his name, importing his nurture in the feare of God) signifies to *instruct* or *traine up* even from childhood, as also to *initiate* or dedicate, & is noted by the learned in that tongue, to signifie such a kind of teaching, as doth by little and little (*line unto line, precept unto precept, here a little & there a* [f] *little*, as (the Prophet *Esay* speaketh) informe the weake capacity of the Learner; as it is used of *Salomon*

a Act. 21. 21.

b κατηχήθης.

c κατηχούμενος. d κατηχεῖται.

e חנך

f Esay. 28 13.

adviſing the Parent, g *to traine up* [or catechize] *his children in the way they ſhould goe*; from whence thoſe three hundred & eighteen of *Abrahams* houſhold army, are ſaid to be *his trained* (or catechized) *ſervants*.

Now that the manner of this inſtruction was by way of Queſtion and Anſwer (the uſual manner of catechizing among us) it may appeare, partly from the nature of the Greeke word, which carrieth an *eccho* in his name, & partly from reaſon it ſelfe, & the practiſe of the maſters of reaſon, who approve this maner of inſtruction, as fitteſt to convey from hand to hand the elements of any Art or Science whatſoever; & why not then of Chriſtianity, which is to be learned evē by the ſame organs of the body, & faculties of the minde? Vnto which forme alſo the very word vſed by *Moſes* injoyning this duty hath ſome reſpect; *for thou ſhalt repeat theſe words* (ſaith he) *unto thy children*, or (as the word primarily ſignifieth u) Thou ſhalt *whet* or *ſharpen* them upon thy children. What is it to *repeat* them, but to make them, as it were,

g Prov. 22. 6. *See the new Tranſlat. marg.* Gen. 14. 4. חנך

ſ Deut. 6. 7 שנן

t Deut. 34. 41. שנן

u

were, a *proverbe* in every ones mouth, as wel the childes as the fathers? or what is it to whet *them*, but often to strike them to and fro upon the eare & tongue of the childe, that they may the better fasten both on his memory & cõscience? Neither are wee without some foote-steps of the practise of this kinde of teaching in the ancient Church of the *Iewes*: for thus it was foretold & appointed that the *children should ask their parents* as touching the service of the y *Passeover*, and touching the z *stones* erected in the river *Iordan*, &c. yea & that young people (as *Paul* a brought up at the feet of *Gamaliel*) were thus, by Question and Answer, instructed by the Jewish Doctours, appears by that fact of our Saviour (though in respect & of his wisedome and carriage therein, extraordinary) d *sitting in the midst of the Doctors, hearing them, asking them questions, and giving answer unto their questions.*

x Deut. 18 37.

y Exod. 12. 26.

z Iosh. 4. 6.

a Act. 22. 3

d Luk 2. 46

But in the *Christian* Church as neerer & better knowne to us, we have evident traces of this exercise, & that even from the Apostles times; wherein the *foundation*

of Christianitie, called the *principles of the doctrine of Christ*, [a] as of *Repentance from dead workes, of faith towards God, of the resurrection of the dead*, & of *eternall judgement*, were delivered (as some [b] have conceived those words, *the doctrine of baptismes, & laying on of hãds* to import) with respect either to the *Baptisme* of such as were of *yeeres* converted to the faith, or to the *laying on of hands* on such, as being baptized in *infancie*, were after upon examination of their growth in the knowledge of those principles, *confirmed* by imposition of hands, & so admitted unto the other Sacrament of the Lords supper; Both which sorts of learners yet under trial, were called *catechumeni*, that is, such as were subject unto the order of Catechizing And that this was performed by way of Question & Answer appeareth, as by the conference betweene *Philip* [c] *& the Eunuch*, so by these formes yet retained (*Credis ? Credo. Abrenuntias ? Abrenuntio.*) Whereto the Apostle *Peter* seemeth also to have respect, when hee would have Christians [d] *readie to give an answer to every man that should ask*

[a] Heb. 6. 1.

[b] Vrsin.

[c] Act. 8. 36 37.

[d] 1 Pet. 3. 15.

ask them a reason of the hope that is in them: and when afterwards hee defineth *Baptisme* [e] to be *not the putting away the filth of the flesh, but the answer* (or stipulation*) *of a good conscience toward God &c.* that is, the entring into covenant with God, to beleeve what hee promiseth, & to renounce what hee abhorreth; & that professed by answering unto those demands propounded in the name of God to the party to bee baptized or confirmed. Whereunto *Tertullian* [f] affirmeth that *the soule is consecrated,* or sanctified to God, *not by washing but by answering.* And from hēce it grew a familiar word in the Primitive Church to call such answerers *Catechumenos*, persōs *catechized*, and those that laboured in this kinde of instructions, *Catechists, or Catechizers*; such as were among others, those three famous Doctors of Alexandria, *Clement, Origen*, & *Cyril*; the last of whom wrote a *Catechisme*, as did after, *Augustine* a booke *de Catechizandis rudibus.*

e 1 Pet. 3. 21.

* ἐπερώτημα.

f Lib. de corōnā resurrect.

As touching the effect & extent of this course of teaching, it hath indeede beene usually practized upon young Schollers

in the School of Christ; being as it were (*prima mamma*) the first *milke of the word* [g] where by such as are *babes* might begin *to grow* toward *the* [h] *measure of the stature of the fulnesse of Christ*. A division of the word, as into morsels, spoōfuls, or drops, according to the capacitie of the receivers; or as the stammering speech & half words of the nurse to teach the childe to speake, or as spelling unto petties, to traine them to read perfectly. And hereupon by many it hath beene despised & neglected, as fit for none but novices, nor to teach any thing but the first elements of the Christian Alphabet; some hearers, bearing themselves upon the priviledge of their yeeres, which they hold disparaged by being (onely) present at such exercises, more ashamed to learne by the instructiō of children, than to bee *ignorant* (as a Bishop once of such complained) *of that which childrē should know*, & while they disclaime the childehood of yeeres which is vanitie, living a perpetuall *childe-hood* [i] *in understāding*, and [k] grace, which is farre more dangerous and dishonourable: some Ministers also,

g 1 Pet. 2. 2.
h Eph. 4. 1.
Michael Episc. Mpurg in exercitat. catholi.
d Eph. 4. 14
e 1 Cor. 14. 20.

also, jealous of the reputation of their learning, which they thinke to be abased, if not called into question by stooping unto such an elementary course of teaching.

Howbeit, if our purpose and desire bee to edifie & be edified in the knowledge of God, why should wee call in question the wisedome of the whole Christian Church, which hath held this the readiest way to new mould a Christian, to draw in his heart the lively [s] *forme* (and feature) *of the word of truth*; to shew him as *in a mirror the face of Iesus Christ*, that beholding it *with open face, he might be* (transformed) *into the same image from glory to glory as by the spirit of the Lord*; to engrave upon the table of his heart *the godly picture* ([t] & patterne) *of wholesome words*; to imprint in his precious soule *the stamp* (and seale) of saving knowledge. For who doubteth but that even by this kinde of teaching, the Gospell may be published, faith & repentance both begotten and nourished, the Saints gathered and built up together into the body of Christ, yea experience it selfe approveth

[s] μόρφωσιν. Rom. 2. 20

μεταμορφ. 1 Cor. 3. 18

[t] ὑποτύπωσιν. 2 Tim. 1. 13.

Rom. 5. 17

Rom.6.17 approveth this, ſhewing much good fruit (through the bleſſing of God) in thoſe places, where this exerciſe hath beene entertained. Neither is reaſō wanting to confirm as much, ſeeing the heads and grounds of religion being by this meanes inculcated, are the more likely by continuall ſounding in the eare, to take rooting in the memory, and even to ſinke and ſettle in the minde & conſcience, both of thoſe that ſhall ſtand up to anſwer, and of ſuch as ſhal ſit by to hear.

And howſoever that continued courſe of ſpeech, which wee properly call *preaching*, cānot be denied to have more power & force to move and worke upō the affectiō: yet neither doth this courſe debarre the uſe of application, which may with much cōveniēcie be intermingled, & many things inſerted, with haply in a continued diſcourſe would ſauour of digreſſion. Neither may we reſtraine this forme of teaching to the firſt elements & rudimēts onely of religion; for doe wee not ſee that points of niceſt difference, & greateſt difficulty, both in humane & divine learning, have beene thus diſ-

discussed? as were easie to shew, out of the dialogisticall writings of the profoundest fathers, both in Philosophie & in Divinity. Neither is there any text of Scripture so obscure, or mysterie so deepe, or doctrine so large, or controversie so intricate and perplexed, that may not by this easie & familiar method be opened and unfolded. It remaineth then, that *first* wee who are *Labourers together with God*, & for God, in his spirituall *husbandrie*[a] *and building*, be exhorted and charged even *before GOD and the Lord Iesus Christ, who shall judge the quicke & dead at his appearing and in his Kingdome*,[b] *to be instant in season, & out of season; in the*[c] *morning to sow our seede, & in the evening not to suffer our hand to rest*; to plant our Lords vineyard with the best & chiefest plants; yea to insert into the crabstockes of nature these[d] *grafts* of grace, which alone are able to change their native frowardnesse and folly, and to make them[e] *trees of righteousnesse, the planting of the LORD, that hee may be glorified*: to shew our best skill & care in digging the foundation deepe, and laying it sure, that

a 1 Cor. 3. 9.
b 2 Tim. 4.
c Eccles. 11. 6.
d Iam. 1. 21
e Isa. 61. 3.

that the whole building of saving knowledge and obedience may rise up firm & unmoveable: to [f] *feede* even the *poore of the flocke* (the *reasonable flocke* of Christ, as [g] Gregorie calleth it) yea the whole [h] *flocke*, that is, not onely his *sheep*, but his *lambs*. A charge enforced upon the blessed Apostle [i] *Peter* & in him vpon us all, even as wee will approve our *love* unto the *great Shepheard of the sheepe*, & *Bishop of soules*, and which love, if it be in us & abound, will [d] *constraine* us, to [e] *become all things to all men, that by all meanes wee may save some*.

Let it not then grieve us with the blessed Apostle, *to be weak to become as weak that wee may win the* [f] *weake*: rather looke with pitty and amazement on the thick mists of Ignorance, yet (as on the mountaines of *Samaria*) upon the greatest part of the people of this land; and that after so long a sunshine of the Gospell, and in places where the word hath been, by preaching, faithfully delivered, many unto this hour continuing ignorant (howsoever cōceited of their owne knowledge) of those grounds, which they

[f] Zac. 11.7
[g] Lib. de Sacerdot.
[h] Acts 20. 28. πᾶσαν τὴν ποίμνιον.
[i] Ioh. 21. 15. 16.
[d] 2 Cor. 5. 14.
[e] 1 Cor. 9. 22.
[f] Ibid.
[g] 1 Pe. 3. 1

they ſhould firſt haue learned; and how-ſoeuer inured by often hearing to ſpeak ſome good words as rote, yet farre from that the Apoſtle requireth, *viz. to be able to render a*[h] *reaſon of the hope that is in them*, to giue an account of the *doctrine of the beginnings of Chriſt, the foundation of repentance from dead workes, faith in God, &c.* yea or to tell, many of them, what faith or repentāce is, muſt not then *the* [i] *viſion* of the word preached bee vnto ſuch as the words of a *booke that is ſealed vp*? And what is it (alas) that thus maketh both the miniſtry without ſucces, & the people without growth, *babes in vnderſtanding, vnexpert in the word of righteouſnes*, when they are grown in age and ancient ſchollers in the ſchoole of Chriſt? Surely the ground of this *non-proficiency* is, in great part, the want of this ground-work of ſound & ſaving knowledge. For as children that are pined in the nurſing, hardly ever thriue, but proue dwarfes or ſtarvelings; and as they ſeldome attaine to read perfectly, that neuer were taught to ſpell: ſo it is not to be hoped, that they ſhould rightly cōceiue

h Heb. 6. 1.

i Iſa. 29. 11.

of

of the mystery of godlinesse, that were not at the first well seasoned with the principles of Christianitie.

Wherefore let us not despise or neglect, so needfull a service unto God & his Church; but apply our selves to the capacitie & necessitie of the ignorant, & especially of the yonger sort, the seminary & nursery of the Church for ensuing generations. Let us set before our eyes the holy Apostles resolution, who though *hee spake languages more then all the rest of the Teachers at Corinth, yet had rather speake five words with* [b] *understanding, that hee might* [i] *instruct* (the word in the originall *Catechise*) *others, then ten thousand words in a strange tongue*. As for those who not caring to profit, doe lightly esteeme of the whole worke of the ministery, and especially of this part of our paines, which yeeldeth lest delight unto the itching eare: let us not *passe* [i] *to bee judged of them, or of mans judgement*, but remember to looke for *our* [k] *reward from him* that setteth us on worke; who never gave so much wisdome to flesh & bloud, no not to *Salomon*, or to *Paul*, but still he imployed

[b] 1 Cor. 14.19.
[i] κατηχίσω.
[i] 1 Cor. 4.3
[k] Esa. 49.4

imployed them, *to instruct the simple & the childe*, and made them [l] *debters both to the wise men, & to the unwise:* nor ever laieth so comfortlesse a taske upon his servants, but that *hee which* [m] *eareth may eare in hope, and hee that thresheth in hope shall be partaker of his hope.*

Now that our hope may as well bee answered in the good of those on whom wee labour, as wee are sure it shall not make us ashamed before him for whom we labor, in the next place let me advise and counsel al sorts of people, to whom the Lord hath shewed such mercy as to set over them a faithful *Guide* to direct them unto true blessednes *to* [r] *know* and make account of *the things that belong unto their peace.* For, *if they be* [s] *wise, they shall be wise for themselves:* if otherwise *why* (saith the wiseman) [t] *is there a price in the hand of a foole to get wisdome, and he hath no heart?* But *vain man* (saith *Zophar*) *would bee* [u] *wise:* with what wisdome? with his owne natural wisdom, the wisdome (as he there compareth it) of *a wild Assecolt.* Yet is this vanitie so exalted among the sons of *Adam*, that few

l Prou. 1. 4. / Ro. 1. 14

m 1 Cor. 9. 10.

r Luk. 19. 42.

s Pro. 9. 12

t Pro. 7. 16.

u Iob 11. 12.

few see any lack they have of the wisdom of God, and of that w *knowledge, without which the mind is not good.* The yonger sort especially taking no heed unto that x *word* of God, that is only able *to reforme their corrupt way*, and quickly puffed up to despise this kinde of instructiō, whereby the seeds of knowledge and pietie should be plāted in them. A sinne wherein their Parents and Governours, many times, are deepely engaged; who being themselves ignorāt, prophane, or (which is the *root of all* a *evill*) worldly minded, doe neither performe their private duty of household instruction or examination, thereby to give an edge unto the word that hath beene taught: not so much as set forward their children and servants, to be instructed, with others; by the publike care and paines of the Minister. Yea, it were to bee wished that some did not set them backward, and dishearten them; either for envy, lest they should attain to greater knowledge then themselves; or in a wicked policie, lest growing to make conscience of their wayes, they should not bee free and fit for all mysteries

w Prov. 19.2.

x Psa.119. 9.

a 1 Tim.6 10.

1

2

3

mysteries of negotiating; or for meere covetousnes: lest any time should be subtracted, or their minds by any meanes removed, from cõtinuall plodding upon their worldly businesses.

Thus the want of *Abrahams* maketh so few *Eliezers*: and because masters & fathers of families are so unlike to *Iosua* & *Cornelius*, therefore by the just judgement of God, are they plagued, with sonnes many times like *Absolon*, & with servants like *Onesimus*. For howsoever their parents and masters could be content, for the opinion of the world to see them civill and sober in their outward cariage, and desirous enough for their owne commoditie, to have them shew all faithfulnes in the trust they commit unto them; yet doth the Lord, whose honour and service they let fal to the ground, by miserable experience teach them oft times to their griefe and losse, that there can be no sound faithfulnesse expected towards man, from such as are not first by conscience and religion (the onely true tye of Christian duty) made faithfull to himselfe.

Wherefore unto all parents, and gouernours, who wish well to the honour of Christ, the welfare & saluation of those of their charge, their owne present cõmodite, and comfort in the day of the Lord Iesus, let my counsell bee acceptable; or rather the counsell and commandement of their Lord and ours: who in his *royall* and eternall *law* [a] requireth at the hands of housholders that they cause *all* that are vnder their roofe, to *sanctifie their Sabbaths, as the* [b] *meanes of their sanctification*: & hath commended vnto them the examples of [c] *Abraham*, of [d] *Iosua*, of [e] *Dauid*, of [f] *Cornelius*, and others, that they might learne to affect the same honour, *commanding their children and household after them*, and vndertaking that those with whom they can prevaile, shall with them serve the Lord.

It is the honour of a Christian father of a familie to resolve to [g] *set his eyes on none but such as are faithfull*, to be *serued of none but such as walke in the perfect way, to suffer no euill person to dwell vnder his roofe or remaine in his sight*: to *rejoyce*, with the converted Gayler [h] *that he with all*

a Exod. 20 10.
b 31. 13.
c Gen. 18. 19.
d Iosh. 24. 15.
e Psal. 101 *ter.*
f Act. 10. 2
g see Psal. 101.
h Act. 16. 34.

all his houſhold beleeveth in God; & to make others rejoyce, as many as *behold his children* [i] and ſervants *walking in the truth*.

[i] 3 Ioh. ver. 4.

And for this end, ſeeing none is borne an *Artiſt*, and leaſt of all in this art of Chriſtianitie; yea rather *every man* [k] *a beaſt by his owne knowledge*, as the holy Ghoſt ſpeaketh: it greatly concerneth ſuch who have the care of young perſons, as Gods vicegerents, committed to their truſt, to bring home unto them (as [l] *Chryſoſt:* a learned and holy Father of the greek church oft ẽ urged) that which themſelves have heard & obſerved out of the publike miniſterie; being like, not unto ſuch idle towne-hanters, who going to market buy nothing but what they put in their owne belly; but unto thoſe carefull and kinde houſholders, who gladly make their wife and family partakers of their good penny-worths and morſells. Yea further to lead them forth with them unto Chriſts market, that is, unto the publike aſſembly, to obſerve their diligence and attention in hearing, or in anſwering to Queſtions of *Catechiſme*, to examine what they bring

[k] Ier. 10. 14.

[l] *Hom. 9 in Col. 3 in Ioh. & alibi.*

home, of the *wine and milke* which is there set forth to sale, but *without silver*, &c. to inure them, as many as can write, to practise their pen, in taking notes of that they heare, the way to procure them 1 *a ready hand* to write swiftly upon 2 any occasion, and an *understanding head*, able to discerne of reason when they 3 heare it; to worke in them *attention* for 4 the present, *memory* for afterward; to 5 adde daily unto their *growth in know-* 6 *ledge*; and to make them *helpfull* unto the whole familie, *for the repetition* of that which hath beene publikely delivered.

Neither need any that are under government, be ashamed, so to imploy or submit themselves; seeing (to omit others) our blessed *Saviour* himselfe in his child-hood, sanctified and honored this exercise of *catechising*, not only by his presence, but by *hearing*, *asking*, *and answering* the questions propounded to him, as was formerly observed.

m Luk. 2. 46. 47. *vide Chem. in h. 7 mon.*

Let it not then trouble or dismay any disciple of *Christ*, that being in Gods account, an *Isaac* an heire of promise, a *David* or *Iedidiah*, beloved of the Lord, he may

may haply be derided by ſome ſcoffing *Iſmael*, or mocking *Mical*; who not able otherwiſe to cloak or countenance their owne ignorance, ſlothfulneſſe, or prophanenes, do labour to diſgrace the forwardnes of others, with, *O howglorious*[n]! but rather let them remember that what they doe *is before the Lord*, [o] *who hath choſen* & preferred *them before ſuch* deſpiſers. *In whom while they truſt, they ſhall be able to* [p] *anſwer all their blaſphemers*; & in whoſe ſervice, *to be yet more vile*, ſhall no whit abaſe them; being therefore regiſtred in his *booke and calender of* [q] *remembrance for them that feare him and thinke upon his name*; which one day ſhall teach men to *diſcerne betweene* [r] *him that ſerveth God and him that ſerveth him not.* In the meane time, it pleaſeth the Lord to provide for the credit of his ſervants even in this world, [ſ] *preferring the poore and wiſe child to an old and fooliſh King, that will not be admoniſhed*; and taking *recognizance* of all [t] *that hope to reſt in his holy hill, to contemne as vile every ungodly perſon, and to honour thoſe* (be they poore or rich, young or old) *that feare the Lord.*

n 2 Sam. 6. 20.

o ver. 21. 22

p Mal 3. 16

q ver. 18.

ſ Eccl. 4. 13

t Pſal. 5. 4.

Thus ſhall it be done to the man whom the king of heaven and earth will honour; and whom *will he honor but ſuch as* [u] *honour him?* eſpecially ſuch as begin *to remember their Creator in the daies of their youth*, and conſecrate their firſt fruits unto his ſervice; to whom in the ſun-ſet of their age, *it will be no offence of minde*, but the ground of true and everlaſting conſolation, that *from their childhood* they have beene *trained in the knowledge of the* [y] *Scriptures, which is onely able to make them wiſe unto ſalvation*: that with *David*, they have ſought betime *to* [z] *cleanſe their waies by taking heed thereto according to Gods word*, [a] *hiding it in their heart to preſerve them from ſinnig againſt him*: that they have *called for* [b] *wiſdome* and *cryed after underſtanding, ſought her as ſilver*; & *ſearched for her as for treaſure*; *watched daily at her gates, and given attendance at the* [c] *poſtes of her doores*: ſeeing then it will appeare that *hee that findeth her, findeth life, & obtaineth favor of the Lord; but hee that ſinneth againſt her, hurteth his owne ſoule, and all that hate her love death*:

[u] 1 Sam. 2 30.
[x] Eccleſ. 12. 1
[y] 2 Tim. 3. 15.
[z] Pſal. 119 9.
[a] verſ. 11.
[b] Pro. 24. 3 4.
[c] Pro. 8. 33 ver. 34. & 35.

Let

Let us heare the end of all; *sow unto the* [d] *spirit, that of the spirit we may reape life everlasting: seeke the* [e] *Lord while hee may be found, call upon him while hee is neere:* let us [f] *know even in this our day the things that belong unto our peace*; so *acquainting our selves with God, & making peace,* [g] *by receiving at his mouth the law* of our life, *and laying up his words in our heart, that we may have* assured and everlasting *prosperitie.* Let the voice of every faithfull Minister bee, [h] *Come ye children, hearken unto mee; and I will teach you the feare of the Lord:* & of the people among themselves; [i] *Come, let us goe up unto the Lord, &c.* and to their Minister, [k] *We are all here present before God, to heare all things that are commanded thee of God.* Happy people in such a pastor, & happy minister in such a flocke; who may say with *Christ* another day, [l] *Behold here am I, and the childeren whom God hath given mee:* therefore [m] *his joy, his glory and his crowne*; because, by the blessing of God upon his *ministry*, [n] *partakers* with him of the same *joyfull & glorious crowne.* Even so; let the *Lord Iesus walke in the*

d Gal. 6. 8.
e Esa. 55. 6.
f Luk. 19. 42.
g Iob. 22. 21. 22.
h Psal. 34. 11.
i Esa. 2. 3.
k Act. 10. 33.
l Heb. 2. 13
m 1 Thess. 2. 20. Phil. 4. 1.
n 1 Tim. 4. 16.

middeſt of his golden candleſticks, & by the ſtars that are in his right hand, Guide all his choſen children to true & everlaſting bleſſednesse.

E. C.

HEB. 13. 17.

Obey them that have the rule over you, & ſubmit your ſelves: for they watch for your ſoules, as they that must give account, that they may doe it with joy, and not with griefe: for that is unprofitable for you.

THE GVIDE VNTO TRVE BLESSEDNES.

SECTION I.

Of mans happinesse, in acquaintance with God, making himselfe knowne to us in his word written.

1. Question.

WHat is it that all men doe, and ought chiefly to desire?

Answer. That, being to live a while in this world, and for ever in another, they may be, both here and hereafter, [a] *truely blessed.*

a Num. 23 10. Psal. 106. 4.

2 *Q. Wherein*

2 Q. *Wherein consisteth this true blessednesse of man?*

A. Not in [a] himselfe, nor in any other created thing, but onely in [b] *God his Creator*, who alone being infinite, is able to fill the heart of man.

3 Q. *How may man finde happinesse in God?*

A. By [c] *acquaintance, and fellowship with him*, who is the fountaine of blessednesse: [d] so knowing him, or rather being knowne of him, that he may [e] serve him, and be [f] accepted of him, [g] honour him, and be honoured by him.

4 Q. *God being invisible, how may wee come to know him?*

A. The invisible things of God are revealed unto mankinde, partly by his [h] workes, to leave all without excuse, but chiefly *by his* [i] *word* to guide us to salvation.

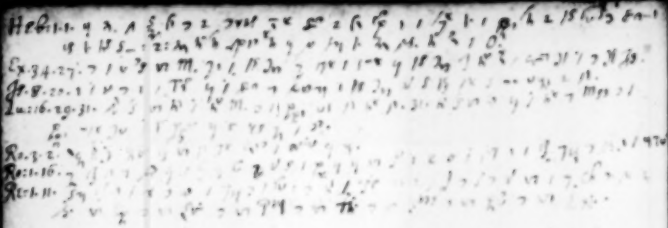
5. Q. *Where is this saving word of God to be had?*

A. In the writings of the holy prophets and Apostles, commonly called *the* [k] *Scriptures* of the old and new Testament.

a Eccles. 12.
b Psal. 37. 4 & 73. 25
c Iob. 22. 21.
d Ioh. 17. 3 Gal. 4. 9.
e Eccl. 12. 13.
f 2 Cor. 5. 9.
g 1 Sam. 2. 30.
h Psal. 19. 1 &c. Rom. 1. 20
i Psal. 19. 7. &c. Iob. 22. 22. Ioh. 6. 68.
k Ioh. 5. 39 2 Tim. 3. 15.

6. Q. *Is*

1



6. Q. *Is there not also an unwritten word of God?*

A. No: For howsoever [a] at the first the whole word of God was delivered without writing, by immediate revelation or tradition, yet since that [b] God commanded the Scriptures to bee written, the Church hath beene [c] directed unto the *Scriptures onely* for the saving knowledge of God.

[a] Hebr. 1. 1. Num. 12. 6

[b] Exod. 34. 27.

[c] Isay. 8. 20. Luc. 16. 29 31.

7 Q. *By whom was this word written?*

A. 1. The old testament by *Moses and the* [d] *prophets*, who delivered the same unto the Church of the Iewes:

[d] Rom. 3. 2

2. The new Testament *by the Apostles and Evangelists*, [e] by whom it was delivered to the Church of the Gentiles.

[e] Rom. 1. 16. Rev. 1, 11.

8 Q. *In what language did they write?*

A. In the language best knowne unto the Church: the Prophets in *Hebrew*, the Apostles in *Greeke*. In which tongues onely they are, for the letter, to bee held authenticall.

9 Q. *What shall wee thinke of the Bookes called Apocrypha?*

A. That

A. That they are bookes, of good use and esteeme in the Church, *for direction of manners*; but not to bee acknowledged as *rules of faith*, since they were neither written in *Hebrew*, the language of the Church before Christ, nor ever received into the Canon of Scripture by them [a] to whom alone, in those times, the Oracles of God were committed.

[a] Rom. 3. 2.

10 Q. *Seeing the Apostles and Prophets were men, how can their writings be accounted the word of God?*

A. Because they proceeded [b] *not from the will or minde of man, but holy men of God spake and wrote as they were moved be the holy Ghost*: in which regard *the* [c] *whole Scripture* is said to be by *divine inspiration.*

[b] 2 Pet. 1. 20. 21.

[c] 2 Tim. 3 16.

11 Q. *How may it appeare that the Scriptures were inspired by God?*

A. 1. By the *testimonie of the Church* both before Christ and since.

2. By *Arguments unanswerable*, taken from the antiquitie, the majestie of the stile, the truth of prophecies, &c.

3. And

3. And moſt effectually, by the *teſtimony of the ſame holy ſpirit*, that inſpired them, [a] who inclineth our hearts to beleeve what is revealed in them. [a] 1 Cor. 10. & 14. 37. 1 Ioh. 2. 20

12 Q. *Are the Scriptures plaine and eaſie to be underſtood?*

A. 1. Vnto thoſe [b] whoſe eyes the God of this world hath blinded, [c] all things in Scripture, belonging to the ſaving knowledge of God, are *darke and difficult.* [b] 2 Cor. 4. 3. 4. [c] 2 Pet. 3. 5 Ioh. 8. 43.

2. But unto ſuch as are by grace [d] enlightned, and made willing to underſtand, howſoever [e] ſome things remaine obſcure to exerciſe their diligence, yet the *fundamentall doctrines* of faith, and precepts of life are all [f] *plaine and perſpicuous.* [d] Pſal. 119 18. Pro. 14. 6. [e] 2 Pet. 3. 16 [f] Pro. 8. 9.

13. Q. *What need is there then of an interpreter?*

A. 1. To [g] *unfold* obſcure places. [g] Act. 8. 31

2. To [h] *inculcate and apply* plaine texts. [h] 2 Pet. 1. 12. 1 Cor. 14. 3

14. Q. *How are the Scriptures to bee interpreted?* A. By

A. By the [a] *Scriptures themselves*, according to the *Analogie of faith*, and the scope and circumstances of the present place.

15 Q. *What is the vse of Scripture?*

A. It serveth and is [b] *profitable*,

- To *teach* truth,
- To *convince* errour,
- For *correction* of vice,
- For *direction* to good life,
- For [c] *comfort* in affliction, &c.

[a] Nehem. 8.8.

[b] 2 Tim. 3 16.

[c] Rom. 15. 4.

Sect. II.

Of the Doctrine of the Scriptures touching God himselfe.

1 Q. *How doe the Scriptures guide us to the saving knowledge of God?*

A. By revealing unto us all necessarie truths, concerning

1. *God* himselfe.
2. His *Workes*.

2 Q. *What doe the Scriptures teach us concerning God himselfe?*

A. Foure

A. Foure things; and first that [a] *there is a God.* [a] Heb. 11.6

3 Q. *What proofes are there of this truth, besides the testimonie of Scriptures?*

A. Divers, taken from

1. Gods workes of [b] *creation*, especially the *soule of man.* [b] Zech. 12 1.
2. His workes of Providence, chiefely his [c] *apparent judgements* on the wicked. [c] Psal. 9.16 & 58.10. 11.
3. The common *consent of all Nations*, who rather worship any god, or gods, then none at all.
4. The [d] *terrors of conscience*, which make the most ungodly miscreants, will they, nill they, to acknowledge, and [e] *tremble* at him, &c. [d] Esa. 33. 14. [e] Psal. 5.3. 5. & 14.5.

4 Q. *What is the second thing that the Scripture teacheth concerning God?*

A. What God is, *viz.* [f] *a Spirit*; [f] Ioh. 4.24. [g] 1 Ioh. 1.5

1. Most [g] *simple*, without mixture or composition.
2. [h] *Eternall*, without beginning, or end. [h] 1. Tim. 1 17.
3. [i] *Infinite*, without comprehension [i] 1 Kings. 8 27.

sion of place, or thought.

a Iam.1.17 4. a *Constant*, without shadow of change.

b Gen.17.1 5. b *Absolute*, in power, holinesse, and glory.

5. Q. *How then can hee bee knowne of us, being incomprehensible?*

c Exod.33 23.&34.5. *A.* Wee onely see his c *backe parts*, not his *face*, and conceive of him by his *names*, expressing what an one hee is to us; not in his d Iud.13. 18. glorious *nature*, onely knowne unto himselfe.

6. Q. *What is the third thing which is taught us concerning God?*

e Deut.6.4 Esa.46.9. *A.* That there is onely e *one God* and no more; as also both nature teacheth, guiding all things to one principle; and reason acknowledgeth, admitting but one that is infinite, and independent.

7. Q. *How is it then that many in Scripture are called gods?*

f Psal.82.6 Exod.7.1. g 1 Cor.8. 15. Phil.3.19 *A.* The name *Elohim*, or *God*, is sometimes improperly given to other things, either as they f *participate of God his communicable attributes*, or as they are g *abusively set up by man in the*

the place of God; but [b] *unto us there is but one God* and Lord, unto whom therefore the name *Iehovah* is in Scripture incommunicably appropriated. [b] 1 Cor. 8. 6.

8 Q. *What is the fourth thing that we are taught concerning God?*

A. That in this one simple and undivided Godhead, wee must acknowledge and adore [i] *three distinct persons*, coessentiall and coequall, to wit, the Father, the Sonne, and the holy Ghost. [i] Mat. 3 16 17. & 28. 19. 1 Ioh. 5. 7.

9 Q. *What is the Father?*

A. The *first person* in the Trinitie, [k] having foundation of personall subsistence from none other. [k] Ioh. 5. 26

10 Q. *What is the Sonne?*

A. The *second person* [l] having foundation of personall subsistence from the Father, [m] of whom hee is *eternally begotten*. [l] Ioh 5 26. [m] Psal. 2. 7. Pro. 8. 22. &c.

11 Q. *What is the holy Ghost?*

A. The *third person*, having foundation of personall subsistence from the Father and the Sonne, [n] *from both whom hee eternally proceedeth*. [n] Ioh. 14. 26. & 15. 26.

12 Q. *How may the distinction of these per-*

persons be conceived?

A. 1. In relation and order of subsistence betwixt themselves, as hath beene shewed.

2. In order and manner of working in the creatures, wherein

1. The [a] *originall* of the action is ascribed to the Father.

2. The [b] *wisedome*, and manner of working to the Sonne.

3. The [c] *efficacie* of operation to the holy Ghost.

In a word, God the Father, in the Sonne, by the holy Ghost, worketh all things.

[a] Ioh. 5. 17. 19.
[b] Ioh. 1. 3. Heb. 1. 2.
[c] Gen. 1. 2. 1 Cor. 12. 11.

SECT. III.

Of the doctrine of the Scriptures, touching the workes of God: and first touching his eternall decree.

1 Q. WHat are wee taught in Scripture concerning the workes of God?

A. That God [d] as from eternitie he decreed

[d] Psal. 135 6. Eph. 1. 11.

decreed, so in time, and everlastingly hee *accomplisheth* all things, unto the full *execution* of that his decree.

2. Q. *How may we take a view of the workes of God?*

A. { 1. Generally, in all his creatures,
2. Specially in the chiefe of his creatures,
viz. { Angels and Men.

3. Q. *What is the decree of God concerning all creatures?*

A. It is his eternall and unchangeable counsell and purpose, [a] *fore-ordaining* all things unto his owne glory.

[a] Pro. 16. 4 Rom. 11. 36.

4 Q. *What is the decree of God touching Angels and men?*

A. It is his free appointment, [b] *fore-ordaining them* to a certaine, and *everlasting estate*, for his owne glory.

[b] 1 Thes. 5. 9.

5 Q. *What is that everlasting estate?*

A. It is twofold, according to the [c] parts of this decree, which are

[c] Ibid.

1. *Election*, that is, [d] appointment of some Angels, and men, unto [e] *everlasting glory* and blessednesse,

[d] 1 Tim. 5. 21.
[e] Rom. 9. 23.

for the [a] praise of his goodnesse.

2. *Reprobation*, that is [b] appointment of some Angels, and men unto *everlasting dishonour*, for the glory of his justice.

[a] Ephe. 1. 6
[b] Mat. 25. 41. Rom. 9. 22 2. Tim. 2. 20.

Sect. IIII.

Of the execution of Gods decree; and first of Creation.

1 Q. *How doth God execute this decree?*

A. By 2. actions, *viz.* { *Creation* and *Providence.*

2. Q. *What is Creation?*

A. Gods [c] *making all things of nothing*, for his owne glory, very good, in the first sixe daies of the world.

[c] Gen. 1. Heb. 11 3.

3. Q. *How did God create Angels?*

A. Hee made them all at the first [d] very *good*, and glorious spirits; yet [e] *mutable.*

[d] Col. 1. 16
[e] Iob 4. 18.

4. Q. *When did God create man?*

A. In the [f] sixt & last day of creation.

[f] Gen. 1 26

5. Q. *How and whereof did God make man?*

A. 1. He

A. 1. He formed his [g] *body* of the dust of the earth. [g] Gen. 2. 7.
2. He [h] breathed in his face the breath of life; so making him a *living soule*. [h] ibid.

6. Q. *How many of mankinde did God create at the first?*

A. 1. Onely [i] *one man Adam*: [i] Gen. 2. 7.
2. Out of him, and for him, [k] *one Woman Eve*; so made hee them Male, and Female. [k] Gen. 2. 21. 22. Mal. 2. 15.

SECT. V.

Of Providence, sustaining, disposing, and employing all creatures, especially Angels.

1 Q. *THus farre of Creation: what is Providence?*

A. The continuall care, which God exerciseth upon his creatures, once made, [a] for the *sustaining*, and *disposing* of them. [a] Psal. 135. 19.

2 Q. *How doth God sustaine all creatures?*

A. Hee *upholdeth* them all in their *being* [a] by his *mighty word*: and that Partly by the *continuation of particulars*, either for the whole time of this world, as [b] heaven, and heavenly bodies, earth and other elements, &c. for the time of life allotted, as all [c] living creatures.

Partly, by *Propagation of kinde*, whereby [d] creatures even of ſhorteſt continuance, doe ſufficiently abide unto the end of the world.

3. Q. *How are Angels upheld in their being?*

A. They are all *ſuſtained* by the power of God, ſo that they ſhall [e] *never die*, or returne to nothing.

4. Q. *How are men upheld?*

A. Two wayes: and firſt, as all other bodily creatures, partly by *maintenance of* [f] *every mans life* here on earth, for the time alotted by God himſelfe: partly by [g] *propagation of kind*, unto the end of the world, through the bleſſing of procreation.

5. Q. *How ſecondly?*

A. As Angels, after a ſort: God ſo provi-

a Heb. 1. 3.
b 2 Pet. 3. 4
c Pſal. 36. 6 & 104. 2. &c.
d Gen. 7. & 8. 21. 22.
e Luk. 20. 36.
f Act. 17. 28. Pſal. 36. 6. 1 Tim. 4. 10.
g Gen. 1. 28. Eccl. 1. 4.

providing, that when the [a] body of man returneth to the earth, from whence it was taken, yet *the soule perisheth not*, but returneth to God that gave it: yea that the [b] *same body also* and every part thereof, is *preserved in the grave*, and *shall be joyned* entire to the soule at the last day, so to continue for ever; as shall be shewed.

[a] Eccl. 12. 7.

[b] Iob. 19. 26. 27.

6. *Q. How doth God dispose of his creatures?*

A. Hee *guideth*, and *employeth* them to those severall ends and uses, whereby they may best [c] serve unto his glory, and the good of themselves, and of their fellow creatures, [d] especially of man.

[c] Psal. 119. 91.

[d] Psal. 8. 4. &c.

7. *Q. How doth God dispose of Angels?*

A. Two wayes; the first respecting *their everlasting condition*, the second *their employment*.

8. *Q. How did God dispose of Angels, in regard of their everlasting condition?*

A. Diversly; according to the parts of his fore-mentioned decree: for first, hee *suffered the reprobate Angels*

voluntarily and maliciously, without any temptation, [o] to *fall* into that unpardonable sinne of [f] Apostacie, and so into damnation irrecoverably; who are called Devils, reserved in everlasting chaines under darknesse, unto the judgement of the great day.

[o] 2 Pet. 2. 4.
[f] Iude vers 6

9. Q. *How did God dispose of elect Angels?*

A. Hee *confirmed them in their well-being*, that they might [g] never fall by sinne from their first blessed estate; which are called [h] Angels of light, [i] sonnes of God, [k] heavenly souldiers, &c.

[g] Mat. 18. 10.
[h] 2 Cor. 11. 14.
[i] Iob 1 6.
[k] Luk 2. 13

10. Q. *How doth God imploy Angels?*

A. Hee *useth them* all, [l] both good and evill Angels, as *his servants*, and ministers, for the accomplishment of his will and worke.

[l] Iob 1. 6.

11. Q. *How are good Angels imployed?*

A. 1. To bee as a [m] *Guard and garrison* unto the Elect of mankinde, for their comfort and protection.
2. To [n] *resist* and punish the wicked.

[m] Heb. 1. 14. Psal. 34. 7. & 91. 11.
[n] 2 Kin. 19 35.

12. Q. *How are evill Angels imployed?*

A. 1 In

A. { 1. In [n] *trying* and exercising *the godly.*
2. In [o] *seducing* and [p] *tormenting the wicked.*

[n] 2 Sam. 24 1. with 1 Chro. 21. 1. Ephe. 6. 12
[o] 1 Kin. 22. 21, 22. 2 Cor. 4. 4.
[p] Luk. 22. 20.

SECT. VI.

Of the Providence of God, disposing of man in this world, and of the state of innocencie.

1 Q. *How doth God dispose of man?*

A. As of *that creature* [q] in whom [r] above all other, hee intendeth to set forth the glory of his wisedome, power, and goodnesse: and therefore the Scriptures doe most plentifully declare the *dealing of God with man*, both in the time of *this world* and for *ever hereafter.*

[q] Pro. 8. 31
[r] Psal. 8. 3. &c. 1 Cor. 9. 9. 19. Ioh. 1. 2. 4.

2. Q. *How doe the Scriptures set forth the dealing of God with man, in the time of this world?*

A. In

A. In a theefold eſtate, (viz.)

1. The ſtate of *Innocencie.*
2. The ſtate of *corruption and miſery,* and
3. The ſtate of *Redemption.*

The [a] firſt commonly had and loſt of all mankinde, both elect and reprobate, without difference: [b] the ſecond ſeizing on all men naturally, but abiding without recoverie onely on the reprobate: the third [c] proper to the elect. All which doe *make way* unto that finall and *everlaſting eſtate* of honour, or diſhonour, fore-appointed unto all men; beginning at the end of this life, perfected at the day of Judgement, and continuing for ever in the world to come.

[a] Eccleſ. 7. 32.
[b] Rom. 3. 23.
[c] 1 Pet. 2. 9. Pſ. 130. 28

3 Q. *What is the ſtate of Innocencie?*

A. The holy and happy condition of mankinde, [d] created by God after his owne image, and [e] placed by him in Paradiſe.

[d] Gen 1. 27
[e] & 2. 8.

4 Q. *Wherein did that image of God chiefly conſiſt?*

A. In foure ſingular excellencies. *viz.*

1 A.

1 A [f] reasonable and immortall *soule.*
2 True *wisdome and holinesse*, adorning the soule, [g] wherein especially he resembled his Maker.
3 A [h] *body* endued with *beautie*, *strength*, and immortalitie, answerable to the soule.
4 [i] *Dominion* over the creatures.

[f] Iob 10. 12. Ioh. 1. 4.
[g] Psal. 51. 9 Ephe. 4. 24
[h] 1 Cor. 11. 7.
[i] Gen. 1. 28.

5 Q. *What happinesse had man, thus created and placed?*

A. The image of God, in wisedome and true holinesse, shining in him [k] without teinture or blemish, hee enjoyed full fruition and assurance of the [l] favourable and blissefull *presence of his Creator*, together with absolute [m] *contentment in himselfe*, and *service from all the creatures* [n], to whom as their Lord, hee gave their originall names.

[k] Mat. 5. 8.
[l] Psal. 17. 15.
[m] Gen. 2. 25.
[n] Gen. 2. 19, 20.

6 Q. *What imployment had man in this state?*

A. A *twofold imployment, viz.*

1. Outward, [o] to till and *dresse the Garden.*
2. Spirituall, to [p] worship and *serve God* his Creator, and procure his owne

[o] Gen. 2. 15.
[p] Ibid. v. 16. 17.

owne everlasting blessednesse, whereto hee was fitted with *freedome of will*, and abilitie for perfect obedience unto God, according to the tenor of the *covenant of workes*.

7 Q. *What was the tenor of the covenant of workes?*

A. The *substance of the morall Law*, written in the hearts of our first parents, with the *promises of blessednesse* to them, if they should continue in obedience, and *threatnings* of *death* and damnation, if they should transgresse.

8 Q. *How doth it appeare that the law was written in their hearts?*

A. 1. By the *effect of it in them* both, who immediately after their fall, were forced by the onely [a] guilt of conscience, (not yet otherwise charged) to hide themselves from Gods presence.

2. By the [b] *remainders thereof in all mankinde*, who even without the law, are by light of nature a law unto themselves.

[a] Gen. 3. 8.

[b] Gen. 4. 6. Rom. 2. 14 15.

9 Q. *How was the covenant of workes* [sealed?] A. By

A. By *the two ſacramentall trees*, planted for that purpoſe in the middeſt of the garden, *viz.*

The one, [c] *the tree of life*, aſſuring life and glory, upon condition of obedience. [c] Gen. 2. 9.

The other, *the* [d] *tree of knowledge of good and evill*, ſealing death & damnation in caſe of diſobedience. [d] & ver. 17.

SECT. VII.

Of the ſtate of Corruption and miſerie; and firſt of the Fall of man.

1 Q. *THus farre of the ſtate of Innocencie: what is the ſtate of corruption and miſery?*

A. The fearefull *condition* whereinto in Adam [e] *all mankinde fell*, by tranſgreſſing and violating the covenant of workes. [e] Gen. 3. 1. &c. Eccleſ. 7. 31.

2 Q. *What are wee to conſider herein?*

A. Two things, to wit, 1. The *cauſes*, 2. The *effect*, of *the fall of man.*

2 Q. To

3 Q. *To whom doth the consideration of the causes direct us?*

A. To three parties, differently concurring to the fall of man,

viz.
1. *God permiting.*
2. *Satan tempting.*
3. *Man yeelding*, and falling.

4 Q. *How did God permit the fall of man?*

A. Not by [a] instilling into him any evill, or taking from him any abilitie unto good; but

1 [b] *Suffering Satan to tempt him.*
2 [c] *Leaving man* to the libertie, and mutabilitie of his owne will, not hindering his fall by supply of grace.

5. Q. *Why did God permit mans fall?*

A. Hee did it in great wisdome, *to* [d] *make way for the glory* both of his mercy in those that shall bee saved by Christ, and of his justice in those that shall perish for their sinnes; yet *without wrong to any*, [e] Being not bound to his creature to uphold him from falling by grace.

6 Q. *How did Satan tempt man?*

A. Being

[a] Iam. 1. 13 1 Ioh. 2. 16
[b] 2 Sam. 24 1. with 1 Cro. 21. 1.
[c] 2 Chro. 32. 31.
[d] Rom. 11. 32.
[e] Rom. 11. 15

A. Being himselfe fallen, in envy of Gods glory, and mans happinesse, hee [f] *subtilly* addressed himselfe, *in the serpent* [g] first *to the woman*, the wker sex, and after by her *unto the man*, [h] *pretending greater love*, and care of their well-doing, then was in God.

[f] Gen. 3 1. &c.
[g] 2 Cor. 11. 3.
1 Tim. 2. 14.
[h] Gen. 3. 5.

7 Q. *Whereto did hee tempt them?*

A. To infidelitie, unthankefulnesse, ambition, and to to *flat disobedience*, in eating the forbidden fruit; *as the meanes* to attaine to an higher degree of blessednesse.

8 Q. *How did they yeeld to the temptation, being created good?*

A. Being left by God to the [i] mutabilitie of their owne will, they [k] *voluntarily inclined* unto that evill, whereunto they were tempted; thereby not onely [l] losing for themselves the image and favour of God, but withall [m] *depriving their posteritie* of that blessed estate, and [n] *plunging them* into the contrary.

[i] Gen. 3. 6.
[k] Eccles. 7. 31.
[l] Gen. 3. 7.
[m] Rom. 3. 23.
[n] Rom. 5. 12.

9 Q. *How could all their posteritie fall with them?*

A. Being *in their loines*, who were by

by Gods appointment to *ſtand* or *fall* in that tryall, not as ſingular perſons onely, but alſo as *heads of mankinde*,
a Rom. 5. 18. 19. 22. 1 Cor. 15. 22. a wee all tooke part with them, both *in this fall*, and in the *wofull effect* thereof.

SECT. VIII.

Of the conſequents of the Fall; and firſt of Sinne.

1 Q. *What is the effect of this fall?*

A. That which in Scripture is called the b *image of Adam*, the c *old man*, the d *fleſh &c.*
b Gen. 5. 3. & 6. 3. c Epheſ. 4. 22. d Ioh. 3. 6.

Viz. the e ſtate { 1. Of ſinne: 2. By, and for ſinne, of death.
e Rom. 5. 12.

2 Q. *What is ſinne?*

A. A f *ſwerving from the law* of God, making the ſinner g *guilty* before God, and liable to the curſe of the law.
f 1 Ioh. 3. 4. g Gen. 4. 7.

3 Q. *How is mankinde in the ſtate of ſinne,*

sinne, since the fall?

A. Every one, *naturally descending* from *Adam*, besides the guilt of that first sinne committed in Paradise,

1. Is [a] conceived and borne in *originall corruption.*
2. Living in this world, sinneth also [b] actually; yea of himselfe [c] can doe nothing but sinne; [d] neither is *any thing pure unto him.*

[a] Psal. 51. 5
[b] Gen. 6. 5 Esa. 48. 8.
[c] Iob. 13. 23 Mat. 7. 18.
[d] Tit. 1. 15

4. *What is Originall corruption?*

A. It is the *defacing of Gods image* consisting cheifly in wisedome and holinesse, and the *impression of the contrary image of Satan*, called [e] *Concupiscence*, consisting,

1. In an utter [g] *disabilitie* and [h] *enmitie* unto that which is good:
2. In [i] *proneness* unto all manner of evill.

[e] Ioh. 8. 41 &c.
[f] Rom. 7. 7 Iam. 1. 14.
[g] Rom. 7. 18.
[h] & 8. 7.
[i] Rom. 7. 14.

5 Q. *In what part of our nature doth it abide?*

A. In the *whole man* and *every part.*

1. [k] Darkning or [l] misleading the understanding.
2. [m] Benumming, or [n] abusing the conscience.

[k] Eph. 4. 17 18. 19.
[l] Esa. 44. 20.
[m] Tit. 1. 15 Eph. 4. 19.
[n] Mat. 10. 20. 1 Cor. 8. 7.

3. [a] Enthralling and [b] hardning the will.
4. [c] Disturbing and disordering the affections.
5. Finally, making the bodily senses and members,

Either
1. As [d] Porters to let in sin, or
2. As [e] instruments to execute it.

6 Q. *Is the image of God then wholly defaced in man?*

A. No: for hee [f] remaineth still a creature *reasonable* and *capable of grace*, having the same parts, and faculties hee had before, and in them some reliques of Gods image: as in the understanding [g] *some light*; in the conscience sometimes *right* [h] *judgement*; in the will [i] some libertie to good and evill in naturall and civill actions, and freedome in all things from compulsion, &c.

7 Q. *What is actuall sinne?*

A. It is sinne committed [k] *after the manner of Adams transgression, to wit*, a *particular breach* of Gods law leaving

[a] Rom. 7. 23. Rom. 6. 20
[b] Eph. 4. 18.
[c] Iam. 4. 1. Gal. 5. 17. Iob 15. 16.
[d] Mat. 5. 29. 30.
[e] Rom 6. 12. 13. & 3 13. &c.
[f] Iam. 3. 9.
[g] Ioh. 1. 7.
[h] Rom. 2. 15.
[i] Rom. 2. 14.
[k] Rom. 5. 14.

leaving a [a] *staine in the soule*, which polluteth the sinner, and disposeth him to further evill.

[a] Ier. 13.23

8 Q. *How is such sinne committed?*

A. Two wayes, *viz.* by

1. *Omission* of dutie required: } whether
2. *Commission* of evill forbidden; } it be

1. Inwardly, in the [b] *understanding, will*, or *affection*, or
2. Outwardly, in [c] *word* or *deed*.

[b] Gen. 6.5. Mat. 15.19
[c] Esa. 3.8.

9 Q. *By what degrees doe men proceed in the committing of actuall sinne?*

A. [d] *Temptation* offered, [e] *concupiscence* taking liking *conceiveth*, whereupon ensueth the committing or *birth of sinne*; by *custome* and continuance wherein, the *heart* finally is [f] *hardened*.

[d] 2 Sam. 11.2.
[e] Psal. 7.14 Iam. 1.14. 15.
[f] Heb. 3. 13.

10 Q. *What are the different kindes of actuall sinne?*

A. They are many, but wee may reduce them to these five, *viz.*

1. [g] *Partaking with others sinnes.*
2. [h] Sinnes of *ignorance*, or of an [i] *erring conscience*.

[g] Esay 6.5.
[h] Psal. 19. 12.
[i] 1 Cor. 8.7.

3. [a] Sinnes of *knowledge*, through *infirmitie*.
4. [b] Sinnes of *presumption* and obstinacie.
5. [c] The unpardonable sinne *against the holy Ghost*.

11. Q. *Doe all natur all men alike commit all these kindes of sinne?*

A. No; for though all are [d] alike *disposed* unto all manner of evill, having in their corrupt nature the *seedes* of every sinne, yet doth God, for the good of humane societie, *restraine* many from notorious crimes, by [e] feare of shame and punishment, desire of honoure and reward, &c.

12. Q. *How doth God imploy men in this state of sinne?*

A. 1. Hee *guideth* them, partly by the [f] *light of nature*, and partly, by [g] *common graces* of the Spirit, unto many actions profitable for humane *societie*, and for the *outward* service of God.

2. He [h] *over-ruleth* their evill and sinfull actions, so that thereby they bring to passe *nothing*, *but* what

a Rom.7. 19.
b Psal.19. 13.& 50. 21. Eccles.8. 11.
c Heb.6.4, 5,6. & 10. 29. Mar.3.29. 30.
d Rom.7. 14.
e Ro.13.3, 4,5.
f Ro.2.15, 14. Ioh.1.9.
g Esay 44. 28.
h Act.3.18 & 4.27.28

what his hand and counſell had before determined for his owne glory.

SECT. IX.

Of the ſecond Conſequent of the Fall, viz. Death; and of the leaving of Reprobates in this feareſull ſtate.

1 Q. *How is man by ſinne in the ſtate of faith? Death*

A. By the juſt *ſentence* of God, delivering him [a] for *ſinne*, into the power both of corporall and eternall *death*, ſignified by [b] *expelling* our parents out of *Paradiſe*, and *debarring* them of the Sacramentall tree of *Life*.

a Rom. 5. 12.

b Gen. 3. 22, &c.

2 Q. *What are wee to underſtand by corporall death?*

A. The [c] *ſeparation* of the *ſoule from the body*, with all *evills* that attend thereon, or make way thereto, as [d] *ſorrow, ſickneſſe, ſhame, ſervitude, penurie*, &c. yea even [e] *bleſſings* are *cur-*

c Gen. 3. 19 Eccleſ. 12. 7.

d Deut. 28 15. &c.

e Mal. 2. 2.

[a] Pſal.69. 22.

[b] 2 Theſſ. 1.9.

[c] 2 Tim. 2 26. Epheſ. 2.2

[d] Heb. 10. 27. Eſa.33. 14

[e] Deut.27. 26. Rom. 1.31 & 3.20.

[f] A&17.30 &14.16.

ſed, and [a] *proſperitie cauſeth ruine.*

3 Q. *What is eternall death?*

A. It is the finall [b] *ſeparation* of the *whole man*, in hell for ever, from *Gods* favourable [c] *preſence* and fellowſhip; together with preſent [c] *bondage* under Satan, [d] helliſh *horrors*, and ſuch like fore-runners of damnation.

4 Q. *By what law doth God proceed in this puniſhment?*

A. By the *law* of *workes*, firſt written in the *heart* of *Adam*, and uttered to his *eare*, in Paradiſe, and ſince more ſolemnly *publiſhed*, and fully *expreſſed* by *Moſes* and the *Prophets* [e] *for* the *diſcovery* of *ſinne*, and the *puniſhment* due thereto.

5 Q. *How commeth it to paſſe, that the reprobate abide, without recoverie, in this ſtate of ſinne and death?*

A. Becauſe [f] the Lord doth *not grant* unto them the benefit of *Redemption*, and *grace* of *faith* and *repentance* unto *life*, but *ſuffereth* them to runne on in ſinne deſervedly unto condemnation.

6 Q. *How doth God ſuffer them to runne*

runne into condemnation?

A. In a divers manner:

- Some reprobates dying infants;
- Others of riper yeeres: of which later sort
  1. Some are not called,
  2. Others called.

7 Q. *How doth God deale with reprobates dying Infants?*

A. Being once *conceived*, they are in the [a] state of *death*, by reason of the *sinne* of *Adam imputed*, and of *originall corruption* cleaving to their nature, wherein also dying, they *perish*; as (for instance) the *children of Heathen parents*; for touching the [b] *children of Christians*, we are taught to account them *holy*.

8 Q. *How doth God deale with those of riper yeeres uncalled?*

A. Being naturally possessed [c] with *ignorance* and vanitie, hee [d] *giveth* them up to their owne *lusts*, to commit sinne *without remorse*, with *greedinesse*, in a *reprobate minde*, untill the [e] *measure of* sinne being *fulfilled*, they are cut off.

9 Q. *How doth God deale with such*

[a] Rom. 5. 14.

[b] 1 Cor. 7. 14.

[c] Ephes. 4. 18. 19.

[d] Rom. 1. 26. 28.

[e] Gen. 15. 16. Psal. 69. 27.

reprobates are called?

A. Hee *vouchsafeth* them the *outward meanes* of salvation, giving farther to some of them some [b] *illumination*, a [c] temporary *faith*, some outward *holinesse*, and *taste of heaven*; whom yet hee *suffereth* to *fall away*, and the meanes of grace to become a [d] *savour of death* unto them; yea some of these doe [e] *fall*, even to the sinne unpardonable.

[a] Heb. 4. 1. 2. 1 Cor. 10. 1, 2, &c. [b] Heb. 6. 4 5. [c] Act. 8. 13 [d] 2 Cor. 2. 6. [e] Heb 6. 6.

Sect. X.

Of the state of Redemption by the Covenant of Grace: and of the foundation thereof, viz. the Mediator.

1. Q. *TO come to the state of Redemption, how doth God recover his elect of the state of sin and death?*

A. By the [f] new *Covenant* of *Grace*.

[f] Ro. 3. 23, 24.

2 Q. *What*

2 Q. *What is the covenant of Grace?*

A. Gods [a] *second contract* with mankinde, after the fall, for the *restoring* of him into his *favour*, and to the *state* of *happinesse*, by the meanes of a [b] *Mediator*.

[a] Gal.3.21 22.

[b] Iob 33. 24. 1 Ioh.2.1, 2.

3 Q. *How doth this covenant differ from that of works?*

A. In this chiefly, that the Covenant of *workes* requireth of every man, in his *owne person*, [c] *perfect obedience*, and in default, for [d] satisfaction, everlasting *punishment*: but the Covenant of *grace* [e] admitteth *payment*, and *performance*, by another, in behalfe of so many as *receive* it. Thus this Covenant [f] *abolisheth not*, but is the *accomplishment* and *establishment* of the former.

[c] Deut.27. 26.

[d] Ezek.18 4. Gal.3.10. 12.

[e] ibid. ver. 13,14.

[f] Rom.3. 31. & 10.4

4 Q. *When was this Covenant of grace first plighted betweene God and man?*

A. Immediately after the fall, in Paradise, in that [g] *promise* given concerning the *womans seede*; God in unspeakeable mercie propounding the *remedie*, before hee pronounced *sentence*

[g] Gen.3. 15.

tence of judgement.

5 Q. *What are we to consider in this covenant of grace?*

A. Two things, to wit,

1. The *foundation*, which is the *Mediator*:
2. The *application* thereof, for salvation, unto the Elect.

6 Q. *What need was there of a Mediator?*

A. Betweene *parties* so *disagreeing*, the *one* of finite nature *offending*, the *other* of infinite nature *offended*, the *one* utterly disabled to [a] *doe* any the least good, or [b] *satisfie* for the least sinne, the other requiring *perfect* [c] *obedience* and [d] *satisfaction*, [e] what *agreement* could there be without a *Mediator?*

[a] 2 Cor. 3. 5
[b] Iob 9. 3.
[c] Deut. 27. 26.
[d] Mat. 18. 34.
[e] 2 Sam. 2. 25.

7 Q. *In this case what was the Mediator then to doe?*

A.
1. To [f] *pay* all our *debt*, and satisfie Gods justice, by a [g] *price* of infinite value:
2. To *purchase*, and merit for us Gods [h] *favour*, and *kingdome*, by a most [i] *absolute* and perfect *obedience*.

[f] Esay 53. 5. 6. Iob 33. 24.
[g] 1 Tim. 2. 6.
[h] Ephes. 1. 6.
[i] Rom. 5. 19.

8 Q. *What an one must hee bee that* shoul

should undertake this mediation?

A. He must be,

1. *Man*, of *kinne* to our nature offending, that[a] in & for *the same*, he might both *satisfie*, and purchase, and withall [b] perfectly *just* without exception.
2. [c] *God*, that he might give *worth* and *efficacie* to his *satisfaction* and *obedience*; and withall [d] the *Sonne*, to make us *children* unto his heavenly Father.

a Rom. 8. 3. 1 Cor. 15. 21. Heb. 2. 14 15, 16.
b 1 Ioh. 3. 5
c Acts 20. 28.
d Heb. 2. 10.

9 Q. *How many Mediators are there?*

A. Onely [e] *one*: for though [f] *other* are so *called*, yet are they onely [g] *Ministers* of the *word*, not *Authors* of the *worke* of *reconciliation*.

e 1 Tim. 2. 5.
f Deut. 5. 5. 31. Gal. 3. 19.
g 2 Cor. 5. 19.

10 Q. *When was the Mediator given?*

A.
1. If wee regard Gods *decree*, [h] *from* all *eternitie*.
2. If the *vertue* and efficacie of his mediation, as soone as need was, even [i] from the *beginning of the world*.
3. If his *manifestation* in the flesh, in the [k] *fulnesse of time*; from whence, wee now reckon more then 1600. yeares.

h Ioh. 13. 23 Ephes. 1. 4.
i Rev. 13. 8
k Gal. 4. 4. 1 Tim. 3. 16.

SECT.

SECT. XI.

Of Iesus Christ, his Person, Offices, and twofold estate, of Humiliation and Exaltation.

1 Q. *WHo is this Mediator betweene God and man?*

a Luk. 2. 11 1 Tim. 2. 5

A. *a* *Iesus*, the eternall Sonne of God, made man of the flesh of the *Virgin Mary*, the promised *Messiah*, or Christ, whom the *b* *Fathers expected*, *the Prophets foretold*, whose *c* *life*, *death*, *resurrection*, and *ascension*, the *Evangelists describe*, whose *d* *word* preached, unto this day, *subdueth the world*; finally, whom wee *e* *looke for* from heaven to be the *judge of quick and dead.*

b Ioh. 1. 45 & 8. 56. *c* 1 Ioh. 1. 1. Acts 1. 1. *d* 1 Tim. 3 16. 2 Cor. 10. 4, 5. *e* Act. 10. 42.

2 Q. *Is there no neede of any Mediator for us unto Christ?*

A. No. For *he* is *f* *next of kinne*, most *g* *mercifull*, most *faithfull*, and *h* *able perfectly to save all those that come to God through him.*

f Iob 19. 25. *g* Heb. 2. 17. *h* & 7. 25.

3 Q. *What doe the Scriptures teach us touching Christ?*

A. Two

A. Two things { 1. His person. 2. His office.

4 Q. *What are we taught touching the person of Christ?*

A. { 1. His Two natures, *viz.* { The Godhead, And manhood. 2. The hypostaticall, or personall union of both, into one *Immanuell.*

5. Q. *How is the Godhead of Christ proved?*

A. Not onely by abundant [a] *testimonies* of *Scripture*, but also by his *miracles*, especially the [b] *raising of* himselfe from death, together with the [c] continuance and *conquest of the Gospell*, and that [d] not by *carnall power* or policie, but onely by the *power* of his *spirit*, and [e] *patient suffering* of his *Saints.*

a Esa.7.14 & 9,6.&c.
b Rom. 1.4
c Act.5.39
d Zech.4.6
e Rev.12. 11.

6 Q. *How doth it appeare that Christ was man?*

A. Besides manifold [f] *predictions*, and cleare *testimonies*, it is abundantly proved by plentifull experiments; especially by his [g] partaking of humane infirmities, and suffering of death.

f Gen.3. 15. 1 Tim.3.5 &c.
g 1 Pet.3. 18. Heb.2.14.

7 Q. *Be-*

7 Q. *Being very man, how could hee be without ſinne?*

A. Becauſe hee was not *begotten* after the ordinary courſe, by *man*, but [a] formed of the *onely ſubſtance* of the *Virgin*, and that ſubſtance, in the conception ſanctified, by the *holy Ghoſt*.

[a] Luk. 1. 34 35.

8 Q. *What is the perſonall union of theſe two natures?*

A. The [b] *aſſuming* of the humane *nature* (having no ſubſiſtence in it ſelfe) into the *perſon* of the *Sonne* of God, and in that perſon *uniting* it to the *Godhead*; ſo making one Chriſt, [c] *God and man*.

[b] Ioh. 1. 14. Heb. 2. 16.

[c] Mat. 1. 23

9 Q. *What is the office of Chriſt?*

A. The [d] *Mediatorſhip*, which being *one*, hath yet *three denominations* from *three* ſeverall *functions*;

viz. { *Propheticall.* *Prieſtly.* *Kingly.* }

[d] 1 Tim. 2. 5.

10. Q. *What is his propheticall office?*

A. The office of [e] *inſtructing* his Church: which hee did and doth performe *two* wayes, *viz.*

[e] Eſa. 61. 1 Mat. 23. 8. 10. Ioh. 17. 26. [f] Mat. 13. 37. 1 Pet. 3. 19

1. *Outwardly*, as [f] *before* his incarna-

tion

tion by the *Prophets*, *Priests*, and *Scribes* of the Old Testament, and in the *daies of his flesh* in his [a] *owne person*, as a [b] *Minister of the Circumcision* (but with the [c] *authoritie* of the Law-giver (so *since* unto the worlds end [d] by his *Apostles* and *Ministers*, [e] called and fitted by him for that purpose.

2. Inwardly by the [f] joynt operation of his holy Spirit.

11. Q. *What is the Priestly function of Christ?*

A. It is that whereby hee [g] *appeaseth* and *reconcileth God* to his Elect.

1. *Performing* for them absolute [h] *obedience* to the whole Law of God.
2. *Offering* himselfe vnto his Father, [i] a *sacrifice* propitiatorie for all their sinnes.
3. [k] *Appearing* ever at the right hand of *God* to make *intercession* for them.

12 Q. *What is the kingly office of Christ?*

A. It is the *exercise* of that [l] *power* given him by God *over* all, and [m] *possession* of all, for the [n] *spirituall government*,

a Heb.2.3.
b Rom.15.8.
c Mat.7.29
d 2 Cor.4.6.&.5.19 20.
e Eph.4.11
f Luk.24.49. Act.16.14 Ioh.16.14
g Heb.5.1.5.&c.
h Rom.5.19.
i 2 Cor.5.21.
k Heb.9.24.
l Ioh.2.1.2. Rom.8.34 Heb.12.24.
m Psal.110.1. Mat.28.18. Psa.8.&c.
n Esa.9.6,7.

vernment, and salvation of his *Elect*, and for the [a] *destruction* of his and their *enemies*.

a Psal. 45. 5.

13 Q. *In what state did Christ, God and man, performe his threefold office?*

A. In a *two-fold estate*, viz. {1. *Humiliation*, and *Exaltation*.

14 Q. *What was his estate of humiliation?*

b Phil. 2. 7 8.

A. It was the [b] *base condition* of a *servant*, whereto hee *humbled* himselfe from his *conception* to his *crosse*, and so untill the time of his resurrection.

15. Q. *What is his estate of Exaltation?*

c Phil. 2. 9. Heb. 2. 9. d Act. 2. 24 e Eph. 4. 8, &c. f 1 Pet. 3. 22. g Mat. 25. 31.

A. His [c] *glorious condition*, beginning at the instant of his [d] *resurrection* and comprehending his [e] *Ascension*, [f] *sitting* at the right hand of God, and [g] *second comming* in glory to judge the world.

SECT.

Sect. XII.

Of the Application of the Covenant of Grace, and first of our union with the person of Christ.

1 Q. HItherto of the *Foundation of the Covenant of Grace*, viz. *the Mediator: What is the application of it?*

A. The *communicating* thereof for salvation to every one of Gods Elect, in the moment of his regeneration, giving him [a] *part* in *Christ* the Mediator, and all his *benefits*.

[a] Heb. 3. 14.

2 Q. *What part hath every regenerate person in Christ hereby?*

A. [b] {1. *Vnion* with Christs person. 2. *Communion of graces.*}

[b] 1 Cor. 1. 30.

3 Q. *How are wee united to Christ his person?*

A. Wee are *incorporated*, and made [c] *members* of the mysticall body whereof Christ is *head*; which the Scripture figureth, as by other resemblan-

[c] Eph. 4. 16 & 5. 30.

ces, so especially under the [a] similitude of mariage.

4 Q. *How may we conceive of this our mariage with Christ?*

A. Wee are to conceive therein, as in outward mariage,

1. The consent of parents and parties.
2. The manner } of conjunction.
3. The meanes }

5 Q. *What consent of parents is there in this mariage?*

A. Onely Gods *donation*, who being the alone parent of both parties (as in the [b] mariage of the first *Adam*) *giveth*,

1. [c] *Christ to us*, as a Saviour.
2. [d] *Vs to Christ*, as a people to bee saved.

6 Q. *What consent of parties is there?*

A. 1. Christ *consenteth* to take us as his owne *spouse*, which he witnessed especially by taking [e] *our flesh* upon him, that hee might bee our [f] *Immanuel*, or God with us.

2. We being [g] *drawn* of God, and [h] *prepared* by the *friend*

[a] Eph. 5. 32 *Item Cant. the whole booke.*

[b] Gen. 2. 22.

[c] Ioh. 3. 16 [d] Ioh. 17. 6, &c. Heb. 2. 13.

[e] Heb. 2. 14 [f] Mat. 1. 23

[g] Ioh. 6. 44 [h] 2 Cor. 11. 2.

of the Bridegroome, do [a] *consent* to take Christ as our Lord and *Husband*, as wee professe by taking his [b] *name* and [c] *yoke* upon us.

[a] Can. 7. 10. Hos. 2. 16.
[b] Esay 44. 5.
[c] Matt. 11. 29.

7 Q. *What is the manner of this our conjunction?*

A. *Mysticall*, that is to say:

Reall, in respect of the things conjoyned, our very *nature*, body and soule, being *coupled* to the body and soule of Christ, (so that wee are [d] *members* of his *body, of his flesh, and of his bones*) and thereby also to the [e] *divine nature*: yet not *corporall*, but *spirituall*, in regard of the meanes whereby this conjunction is wrought.

[d] Eph. 5. 30.
[e] 1 Cor. 1. 30.

8 Q. *What are the meanes of this spirituall conjunction?*

A. On Christs part, his *holy* [f] *Spirit*, [g] given by him unto every member of his body, as the [h] *soule* of spirituall life, and *fountaine* of supernaturall grace; in which respect, [i] *he that is joyned to the Lord, is* said to be *one spirit*.

[f] 1 Ioh. 4. 15. Rom. 8. 9.
[g] Gal. 4. 6. 1 Ioh. 3. 24 & 4. 13.
[h] Gal. 5. 25 1 Cor. 15. 45.
[i] 2 Cor. 6. 17.

9 Q. *What is the ſpirit of Chriſt?*

A. The Holy [a] Ghoſt, truly *reſiding*, and powerfully [b] *working* in all thoſe that are Chriſts, [c] *derived* unto them from him, and [d] *knitting* them inſeparably unto him.

[a] 1 Cor. 3. 16.
[b] Rom. 5. 5
[c] Rom. 8. 2
[d] 1 Cor. 12. 13. Eph. 2. 18. & 4. 4.

10 Q. *Is the holy Ghoſt given unto none, but ſuch as are thus joyned unto Chriſt?*

A. The Holy Ghoſt is conſidered three wayes:

1. As the Author of all *excellencie*, even in common gifts of *nature* and *reaſon*, as [e] ſtrength and courage, [f] Arts and Sciences, [g] Policie and Government, &c. In which ſenſe he is *given to many* that never heard of Chriſt.

[e] Iud. 14. 6
[f] Exod. 31. 3.
[g] 1 Sam. 11. 6.

2. As the Author of [h] *ſpiritual* gifts, ſo called, becauſe being ſanctified, they are *meanes* of edification, as the power of working miracles, healing, languages, &c. yea a [i] *taſte of the heavenly gift*, and *of the good word of God*, and *of the powers of the world to come*. In which ſenſe he is *given to ſundry reprobates*, that are

[h] 1 Cor. 12. 1, 4.
[i] Heb. 6. 4, 5.

called

called, as hath beene shewed.

3. As the Author of the *perpetuall, effectuall,* and [a] *vitall influence of saving grace* from Christ the head, to every true member of his body. In which sense, [b] *the world cannot receive or know him,* but he is bestowed on the [c] *Elect onely*, and those *truly regenerated*, and converted unto the Lord.

[a] Ioh.6.63

[b] Ioh.14.17.

[c] 1 Pet.1.2

11 Q. *But on our parts, what meanes is there of this conjunction?*

A. Onely faith; which yet is [d] *not of our selves, but the gift of God,* and of all other the *first*, and *most generall effect* and *instrument* of the [e] spirit of Christ, [f] *disposing* and inabling us, so to imbrace and cleave unto him, as

1. To [g] *receive* from God by him, whatsoever benefits and graces.
2. To [h] *returne* to God in him, all holy and thankfull obedience.

[d] Eph.2.8.

[e] 2 Cor.4.13. Gal.5.5, 22.

[f] Eph.3.16,17.

[g] Rom.5.2

[h] Col.2.7. Gal.5.6.

Sect. XIII.

Of our Communion with Christ, in regard of his Prophetical Office, by the Revelation of the Covenant of Grace, and of the first outward meanes of Revelation; viz. the Gospel preached.

1 Q. *What is our communion with Christ?*

A. It is our *participation* of the *benefits*, flowing from his *severall Offices*. For being made *one* with him, wee are thereby [a] *possessed* of all things that are his, as the wife of the wealth of her husband, the [b] *branch of the sappe of the roote*, and the [c] *members of sense and motion from the head*. In which regard the whole *Church* is called also [d] *Christ*, and the severall members [e] *Christians*.

a Rev. 2. 28. Col. 2. 10.
b Ioh. 15. 5
c Eph. 4. 15, 16.
d 1 Cor. 12. 12. Gal. 3. 16.
e Act. 11. 26.

2 Q. *What are the benefits which wee partake*

partake with Christ, flowing from his Offices?

A. They are the fruits of his *Propheticall, Priestly*, and *Kingly* functions, whereby, as he is [a] made to us of God, *wisedome, righteousnesse, sanctification, and redemption*, so wee also by him after a sort, become [b] *Prophets*, [c] *Priests*, and *Kings*.

[a] 1 Cor. 1. 30.
[b] Acts 2. 17, 18.
[c] 1 Pet. 2. 9 Rev. 5. 10

3 Q. *What fruit receive wee by the Propheticall function of Christ, to make us Prophets?*

A. The [d] *Revelation* of Gods *Covenant of grace*, whereby *Christ is made unto us of God, wisedome*, and wee [e] *wise for* our owne and others *salvation*.

[d] Matt. 11. 27. & 16. 17. Ioh 4. 21. Psal. 25. 14
[e] 2 Tim. 3. 15. 1 Ioh. 5. 20.

4 Q. *Touching this revelation what are we to consider?*

A. Three things, *viz.*

the { *Meanes*, whereby / *Manner*, how / *Subjects*, to whom } it is imparted.

5 Q. *What are the meanes whereby God revealeth his Covenant?*

A. They are of two sorts:

{ 1. Outward, *viz.* { 1. The Word, and / 2. The sacraments. } / 2. Inward. }

6 Q. *What is here meant by the word, the first outward meanes?*

A. The *Gospel preached*, called the [a] *word of faith*, and *of* [b] *grace*; containing (*as a second tree of* [c] *life*) the *promise of* [d] *life* and salvation by Christ the Mediator, which is the substance of the Covenant of grace.

[a] Rom. 10. 8.
[b] Act. 20. 32.
[c] Pro. 3. 18
[d] Ioh. 6. 68.
2 Tim. 1. 10.

7 Q. *In what part of the Scripture is the Gospel contained?*

A. [e] Both in the *Old* and the *New* Testament: in the *former*, more *sparingly* and *darkely*, under [f] *obscure promises* and [g] *shadowes* of legall ceremonies, proper to the *Iewes*; but in the *latter* most [h] *plainely* and *plentifully*, in the cleere declaration both of the *truth* and *fruit* of Christ, already exhibited to *all Nations*. In which regard especially, it is termed a [i] new Covenant or Testament.

[e] Heb. 13. 8 Rom 10. 6
[f] Gen. 3. 15 & 49. 10.
[g] Heb. 10. 1
[h] Rom. 16. 25, 26.
[i] Heb. 9. 15 & 8. 8, &c.

8 Q. *To what part of Gods word is the Gospel opposed?*

A. To the Law, which containing the [k] tenor of the fore-mentioned Covenant of workes, is notwithstanding this latter Covenant of grace, often urged

[k] Gal. 3. 10

urged in the [a] Scriptures, especially of the old Testament.

9 Q. *What use is there of the Law, the Gospel being published?*

A. Not as of a [b] *cause*, properly working faith and grace (for that belongeth onely to the [c] *Gospel*) but yet as of a needfull *preparative* thereunto, that being [d] *humbled* by the Law, seeing our selves not [e] capable of salvation by the covenant of works, we may be forced to [f] flie to the remedie, offered unto us in the grace of the Gospel.

10 Q. *What need is there of the preaching of the Gospel, seeing we may reade it?*

A. Because, though [g] *foolishnesse to the world*, it is the [h] *ordinance* of God, and his [i] *power* to salvation: and wee have *need* to have the word not onely *propounded* in grosse, but also [k] *expounded, divided*, and *applied* by the ministry, for that end by Christ ordained.

SECT.

[a] Rom. 1. 18. Deut 27. 26. Ezek. 18. 4, 5, &c. Levit. 18. 5.
[b] Gal. 3. 12
[c] Acts 20. 24. Eph. 1. 12.
[d] Rom. 8. 15.
[e] Gal. 3. 11
[f] Mat. 11. 28.
[g] 1 Cor. 1. 21.
[h] Deut. 18. 17, &c.
[i] Rom. 1. 16.
[k] Rom. 10. 14. Gal. 3. 2. Acts 8. 30, 31. 2 Tim. 3. 15.

Sect. XIV.

Of the second outward meanes, viz. the Sacraments?

1 Q. *To proceed to the other outward meanes: What are Sacraments?*

A. [a] *Seales* annexed [b] *by God*, to the *word* of the Covenant of Grace, to *instruct*, *assure*, and [c] *possesse* us of our part in *Christ*, and his benefits, and to binde us in all thankfull obedience unto God in *him*, and in love unto all Saints.

a Rom. 4. 11.
b 1 Cor. 11. 23.
c Gal. 3. 27

2 Q. *How doth God by the Sacraments assure us of his mercies in Christ?*

A. By *exhibiting* to the *worthy receiver*, by such outward *signes*, whether *elements*, or *actions*, as *himselfe* for *releefe* of our weaknesse hath prescribed, *whole* [d] *Christ*, God and man, with all his benefits; *in* [e] *whom all the promises of God are, Yea and Amen.*

d 1 Cor. 10. 4.
e 2 Cor. 1. 20.

3 Q. *How doe they binde us unto God?*

A. Wee *receiving* them as *pledges*

of his infinite love in Christ, doe thereby *professe* our selves [f] *bound* to expresse our *thankefulnesse* by all duties to his Majestie; and for his sake [g] one to another.

[f] Col. 2. 6, 7.
[g] Eph. 4. 3. 3. 5.

4 Q. *What Sacraments bee there of the Covenant of Grace?*

A. They are of two sorts: *viz.*

1. Some of the Old Testament, before Christs comming.
2. Other of the New, under Christ.

5 Q. *What Sacraments were there of the old Testament?*

A. Besides divers [h] *extraordinarily given*, and serving but for a *season*, there were *two* of *ordinary* and *perpetuall* use, from their institution untill the comming of Christ (to which those other may be referred) *viz.*

[h] 1 Pet. 3. 20, 21. 1 Cor. 10. 1, 2, 3, 4.

1. [i] Circumcision; for entrance into the covenant.
2. [k] The Passeover, for *continuance* and *confirmation therein.*

[i] Gen. 17. 10, &c. Deut. 30. 6.
[k] Exod. 12. 3, &c. 1 Cor. 5. 7

6 Q. *What Sacraments be there of the new Testament?*

A. Onely two: to wit,

1. *Baptisme*,

1. *Baptisme*, succeeding in the place of *Circumcision*.
2. The *Supper of the Lord*, answering to the *Passover*.

7 Q. *How doe these Sacraments of the new Testament differ from those of the old?*

A. In respect
- [l] Not of the Author, God; the *substance*, Christ; or the *receivers*, the people of God; which are in both the same:
- But of [m] *continuance*, [n] *evidence*, *easie performance*, and *efficacie*; in all which, [o] *these* of the new Testament have great *prehemminence*.

[l] Rom. 4. 11. 1 Cor. 10. 2, 3, 4.
[m] Mat. 28. 19, 20. [n] 1 Cor. 11. 26. [o] 2 Cor. 3. 9.

Sect. XV.

Of Baptisme.

1 Q. *What is Baptisme?*

A. The *former* Sacrament of the New Testament, by the [p] *washing of water*, representing the powerfull [q] *washing* of the blood, and spirit

[p] Eph. 5. 26. [q] 1 Cor. 6. 11. Heb. 10, 22

spirit of Christ; and so sealing our [f] *new birth*, and *entrance* into the Covenant of grace.

[f] Ioh. 3. 5. Tit. 3. 5.

2 Q. *How was this Sacrament ordained and brought into the Church, in the place of Circumcision?*

A. At the [t] *commandement of God*, by the *ministery* first of [u] *Iohn*, therefore called the *Baptist*: after, *sanctified*, and *confirmed* by our Saviour Christ himselfe, being [x] *baptized* by *Iohn*, and giving [y] *commission* to his Apostles and Ministers, to *continue* the same in his Church unto the end.

[t] Ioh. 1. 33. [u] Mat. 3. 1. [x] Mat 3. 13 [y] Mat 28. 18.

3 Q. *What are the necessary and essentiall parts of this Sacrament?*

A. Two: *viz.*

1. The *outward element* of [z] *water*, together with the *action* of [a] *washing*, that is, *dipping* or *sprinkling* the party baptized, [b] *In the name of the Father, the Sonne, and the holy Ghost.*

2. The *spirituall thing* signified, *viz.* the [c] *blood* and [d] *spirit* of Christ, *washing* away both the [e] *guilt* and [f] *filthinesse* of sinne.

[z] Ioh 1. 31 [a] Eph. 5. 26. Acts 8. 36. &c. & 2. 41 [b] Mat. 28. 19. [c] Heb. 9. 14 [d] 1 Cor. 6. 11. [e] Act. 2. 38 [f] Ez. 36. 25.

4 Q. *Doth*

4 Q. *Doth this ſpirituall waſhing alwaies accompany the outward action?*

A. No: for howſoever *God* for his part, doe ever [g] *offer* it at the preſent unto *all*, yet doe the [h] *Elect* onely *effectually partake* the *ſpirituall benefit*; and that [i] then *firſt* when by the ſpirit and faith they are united unto Chriſt: from which time, Baptiſme *once* received, remaineth a [k] *fountaine alwaies open for ſin and for uncleanneſſe.*

[g] Ezek. 24. 13.
[h] 1 Pet. 1. 2. 1 Cor. 10. 2, 5.
[i] Gal. 3. 27
[k] Zach. 13. 1.

5 Q. *How farre forth doth Baptiſme cleanſe the Elect from ſin?*

A. From [l] *all* ſinnes, as well *actuall* as *originall*, as well committed *after* Baptiſme, as *before*: and that [m] *perfectly*, in reſpect of the *guilt*, although [n] *imperfectly*, and by degrees, in reſpect of the *pollution* and power of ſinne.

[l] 1 Cor. 6. 9, 10, 11. 1 Ioh. 1. 7. Pſal. 51. 7.
[m] Eſay 1. 18.
[n] Iob 13. 10. Pſal. 51. 2.

6 Q. *Who are to bee admitted to this Sacrament?*

A. Whoſoever are *outwardly* comprehended in the Covenant: whether they be,

1. Of riper yeeres [o] converted to the profeſſion of the faith: or
2. [p] Children borne of Chriſtian parents.

[o] Act. 8. 37
[p] 1 Cor. 7. 14. Act. 2. 39.

SECT.

Sect. XVI.

Of the Lords Supper.

1 Q. *What is the Lords Supper?*

A. It is the *other* Sacrament of the new Teſtament, wherein God by the *ſignes of bread and wine, ſignifieth, ſealeth,* and *exhibiteth* to every faithfull receiver, the *body* and *blood* of Chriſt for his *ſpirituall nouriſhment* and *growth* in Chriſt, and ſo *confirmeth* him in the Covenant of Grace.

2 Q. *How was this Sacrament inſtituted in the Paſſeover?*

A. Our Lord Jeſus Chriſt [q] *in the night that he was betrayed,* [r] immediately after hee had eaten the Paſſeover with his Diſciples, did both *himſelfe* with them *celebrate* this holy Sacrament, and withall [s] *give charge* for *continuance* of the ſame in the Church, untill his ſecond comming; in which regard it is called the [t] *Lords Supper.*

3 Q. *What are the eſſentiall parts of this Sacrament?*

A. As of all other Sacraments, two: to wit,

1. The

[q] 1 Cor. 11.23.
[r] Mat. 26. 26, &c.
[s] 1 Cor. 11. 24, 25, 26.
[t] 1 Cor. 11. 20.

u Mat. 26. 26,27,28.

1. The outward *signes, viz.* the u *elements* of *bread* and *wine*, together with the *actions* of *blessing* and *distributing*, *taking* and *communicating*, according to our Saviours first institution.

x Ibid.

2. The spirituall x *things signified, viz.* the *body* and *blood* of Christ, *sanctified* and y *given* us by God, and by *faith* received of us, for the *nourishing* and *preserving* of our soules and bodies unto eternall life.

y Ioh. 6. 50,51.

Verse 54.

4 Q. *Is Christs body and blood, together with the outward elements, received of all Communicants?*

z Mat. 26. 26.

A. No: for howsoever they be z *offred* by God to *all*, yet are they *received* by *such alone*, as have the hand of *faith* to lay hold on Christ. As for *those* that come *without faith*, they receive a *only* the outward *elements* and that unto b *condemnation*.

a 1 Cor. 11 27.

b Vers. 29.

5 Q. *Who are to bee partakers of this Sacrament?*

A. All *baptized*, who are of *years* and sound *judgement* to discerne the Lords body, ought to *repaire* to this Sacrament: but those onely come *worthily* who

who profe ſſi ng the true faith, haue duly [c] *examined* and prepared themſelues.

[c] 1 Cor. 11. 28.

6 Q. *How ought every Chriſtian comming to this ſacrament, to examine & prepare himſelfe, that he may come worthily?*

A. By due ſearch and triall of himſelfe, whether hee haue in him the conditions, by God required in worthy Communicants, *viz.*

[d] *Faith* grounded upon *knowledge*, both of *Gods will* in generall, and this holy *Sacrament* in particular.

[e] *Repentance* of ſins paſt, attended with true [f] *loue of God* and *of his* [g] *brethren.*

[d] 2 Cor. 13. 5. 1 Tim. 1. 15. [e] Heb. 10. 22. Iam. 4. 8. [f] Zech. 12. 10. [g] 1 Cor. 16. 14.

7 Q. *How ought every Chriſtian thus prepared to demeane himſelf in receiving, and after?*

A. 1. In the preſent *action*, with *reverence, intention*, & *thankſgiving*, [h] *commemorating* the Lords death, for the comfort and refreſhing of his ſoule, and [i] *offering up himſelf* ſoule & body as a *ſacrifice of thanks*; in which regard it is called the *Euchariſt.*

[h] 1 Cor. 11. 26. [i] Rom. 12. 1.

2. Afterward, continually *endevoring* to finde an [k] *increaſe* of his *faith* in Chriſt, *loue* to God and al his Saints,

[k] Col. 2. 6, 7.

power to subdue sin, and *practise* obedience, with all other [a] saving and sanctifying graces.

a 2 Pet. 3. 18.

Sect. XVII.

Of the inward meanes of revealing the Covenant of Grace, viz. the Spirit and Faith.

1 Q. *What are the inward meanes whereby God revealeth his Covenant of Grace?*

A. They are 2. *viz.* { 1. The *Spirit.* 2. *Faith.*

2. Q. *What is here meant by the Spirit?*

A. A *speciall effect* of the *Spirit* of Christ before mentioned, dwelling in our hearts, *testifying*, on Gods part, his *free love*, and gracious purpose touching our salvation in [b] *particular*, by [c] revealing unto us what things are given to us of God, and withall, guiding and furthering us to the [d] *knowledge* of the whole will of God, delivered in his Word; called therefore the [e] *spirit of wisedome*, or *revelation.*

b Psal. 35. 3.
c 1 Cor. 2. 12.
d Psal. 16. 7. Ioh. 14. 26.
e Ephes. 1. 17.

3 Q. *Doth the Spirit alwayes with*

the love of God unto us?

A. The *witnesse* of the Spirit is [a] *continuall*, yet it is [b] not *alwayes* with like feeling and comfort *apprehended*, becauſe neither are our hearts alwayes alike *purged*, *humbled* and *enlarged* to receive it, nor the ſweet *promiſes* of the Goſpel ([c] whereon the Spirit groundeth this teſtimony) with like care *attended on, and meditated.*

[a] Rom. 5 5 Eph. 1. 13, 14.
[b] Pſal. 31. 12. & ver. 7. 8.
[c] Eſay 59. 21.

4. Q. *How may wee diſcerne betweene the perſwaſion of Gods Spirit, and the preſumption of our owne hearts?*

A. Among other, by theſe three differences: *viz.* that

1. Preſumption giveth [d] *liberty* to continue in ſinne, but Gods Spirit [e] *rebuketh* us for every ſin.
2. Preſumption [f] *relyeth* on Gods love, *not loving* him, but Gods Spirit maketh us [g] *love him, becauſe he hath loved us firſt.*
3. Preſumption is joined with *ſelf-love* but Gods Spirit revealeth his mercy to us, maketh us [h] *abhor our ſelves.*

[d] Deut. 29. 19.
[e] Ioh. 16. 8
[f] Ier. 3. 4, 5.
[g] Cant. 8. 6. 1 Ioh. 4. 19.
[h] Iob 42. 5, 6. Ezek. 16. 63. & 36. 31.

5. Q. *What meane you here by faith?*

A. That ſpeciall *act* of faith, where-

by wee [a] *give credit* to the *report* of the word and Spirit of Christ touching our salvation in particular, and so [b] *set to our seale* that God is true.

6 Q. *How are we brought to give credit to the word and spirit?*

A. By the [c] *ministerie* of the same *Word*, with the *Sacraments* annexed, and the *power* of the same *spirit*; by which onely meanes GOD *worketh*, and *setteth on worke*, this grace of *faith*, in the hearts of his children, from the generall promises of the Gospel, [d] *particularly*, and [e] *undoubtedly* to conclude their owne salvation.

7 Q. *Can all that have faith, particularly, and undoubtedly resolve of their salvation?*

A. 1. *Many* for a time rest *secure* in a flitting perswasion, which may appeare not to bee *true faith*, in that it [f] *purgeth not the heart.*

2. The *Elect* having *true faith*, [g] never failing, and working in them *sound assurance*, must yet *ordinarily* [h] *strive* against *doubting*, and may [i] *sometimes* (falling into sin, or some spiri-

tual

a 1 Ioh. 5. 10.
b Ioh. 3. 33
c Rom. 10. 17.
d 1 Tim. 1. 15. Ioh. 20. 28
e Iob 19. 25. 1 Pet. 1. 13
f Act. 15. 9.
g Luke 22. 32. Rom. 11. 29.
h Mat. 9. 24. Luk. 17. 5.
i Psal. 51. 11. & 31. 22. & 12. 5

tuall affliction) *lose for a season*, the *joy* and *feeling* of this assurance.

Sect. XVIII.

Of the manner of revealing the Covenant of grace, viz. Vocation.

1 Q. *Thus much of the meanes: now what is the manner of revealing the Covenant of Grace?*

A. It is [a] *Vocation* or *Calling*; when God by the meanes aforesaid, *acquainting* men with his gracious purpose of salvation by Christ, [b] *inviteth* them to *come* unto him.

[a] Rom. 8. 30. Heb. 3. 1.
[b] Hos. 2. 14

2 Q. *Are there not different kindes of Calling?*

A. Yes: there is a two-fold calling 1. *Effectuall*, peculiar to those few that are *Elect*, whereby God (become in Christ their Father) doth not onely *outwardly* by his *Word invite*, but [c] *inwardly* also and powerfully, by his *Spirit*, *allure* and winne

[c] Gen. 9. 27. Psal. 65. 4. & 25. 14. Ioel. 2. 32. Acts 2. 39.

their hearts to *cleave* to him inſeparably unto ſalvation.

a Eſay 48. 12.
b Mat. 22. 14.

2. *Outward* a onely and ineffectuall, whereby b *many are called who are not choſen*, as hath beene ſhewed.

3 Q. *How doth this latter differ from the former calling?*

c 1 Cor. 1. 2

A. Howſoever wee are to c judge charitably of all outwardly called, be-

d 2 Tim. 2. 19.

cauſe who among them are alſo inwardly called is onely d knowne to God; yet doth this outward calling differ from the former.

e Heb. 4. 2.
f Iude v. 19
g Luk. 8. 13

1. In that it is wrought onely by e *outward* meanes and *common illumination* without the f *ſpirit* of regeneration, or any portion of g *ſaving faith.*

b Act. 8. 13
Rom. 9. 4, 5
i 1 Ioh. 2. 19.
1 Cor. 1. 8, 9.

2. In that they are admitted onely to an *outward* and h *temporarie league* of formall profeſſion, i not to that *entire fellowſhip* with Chriſt, required unto ſalvation.

SECT

Sect. XIX.

Of the Subiects, to whom the Covenant of Grace is revealed, viz. the Church.

1 Q. *To come to the third thing propounded touching this Revelation, to whom doth God reveale his Covenant of Grace?*

A. [a] Not to the world, but to his Church called out of the world.

[a] Ioh.14.22.& 17.9 Mat.11.25 1 Cor.2 8, &c.

2 Q. *What meane you by the Church?*

A. The whole number of Gods *elect, effectually called into* [b] *fellowship with Christ*, by the meanes, and in the manner formerly mentioned; which wee profeſſe to *beleeve* under the *title* of the *holy Catholique Church.*

[b] Eph.5.32 1 Cor.1.9.

3 Q. *Where is this holy Catholique Church?*

A. *Part* already in heaven [c] *triumphant* in their Maſters joy, [d] *waiting* for the fulfilling of the *number* of their fellow-members, and their owne *conſummation*

[c] Heb. 12.23. Rev.7.14, &c.
[d] Rev.6.9, 10,11.

mation in perfect bliſſe:

Part as yet [a] *militant* on earth in the ſervice and warfare of their Lord, *expecting* in due time to bee alſo [b] *crowned* with victory, and triumph in glory.

4 Q. *Who are true members of the Church militant on earth?*

A. Thoſe *alone*, who as [c] *living members* of the myſticall body, are by the ſpirit and faith [d] *ſecretly* and *inſeparably* conjoyned unto Chriſt their *head*; in which reſpect the true militant Church is both *inviſible*, and [e] *invincible*.

5 Q. *But are none to bee accounted members of this Church, but ſuch as are ſo inſeparably united unto Chriſt?*

A. Truely, and *properly* [f] none other: howbeit, becauſe GOD uſeth *outward* meanes, with the *inward*, for the *gathering* of his Saints, and *calleth* them as well to [g] *outward profeſsion* among themſelves; as to *inward fellowſhip* with his Sonne, whereby the Church becommeth *viſible*; hence it commeth that ſo *many* as [h] partaking the

a Rev. 1.9. & 12. 11.

b 2 Tim. 4. 7,8.

c Eph. 1. 22,23. Col. 1.18.

d Col. 3. 3. Pſal. 83. 3.

e Mat. 16. 18.

f 2 Ioh. 2. 19.

g Act. 2. 42 Cant. 1. 7.

h Acts 8. 13.

the outward meanes, doe *joyne* with these in league of visible profession, are therefore, in humane judgement, *accounted* members of the true Church, and [a] *Saints by calling*; untill the Lord (*who onely knoweth who are his*) doe make knowne the contrary. As wee are taught in the [b] *parables* of the *tares*, the *draw-net*, &c.

[a] 1 Cor. 1. 2.

[b] Mat. 13. 24. 47, &c.

6 Q. *Hath Christ then his Church visible upon earth?*

A. Yea, thorowout the world, in the particular [c] *Congregations* of Christians, called to the profession of the true faith and obedience of the Gospell. In which [d] *visible Assemblies*, and not elsewhere, the *true members* of the Church invisible, on earth, are to bee *found*; and *unto* which therefore all that seeke salvation gladly [e] *joyne* themselves.

[c] Rom. 3. 3.

[d] Rom. 11. 5.

[e] Esay 60. 4.

7 Q. *Are wee to acknowledge one visible Church, or many?*

A. [f] *One alone*, as there is but *one Lord*, *one Spirit*, *one Faith*, and *one Baptisme*: notwithstanding the *parts* of this one Church may bee distinguished

[f] Eph. 4. 4, &c. Cant. 6. 8. Gal. 3. 28.

guiſhed in reſpect

[a] Heb. 13. 8

1. Of *time*, as the Churches [a] before Chriſt and ſince: Primitive and preſent reformed, &c.

2. Of *place*, as the Churches of *Iudea*, *Aſia*, *England*, *France*, *Germany*, &c. which all being [b] *one*, (yet as the ſea) receive *ſeverall names* from the *countries* where-through they paſſe, and are [c] accounted as ſo many ſeverall Churches.

[b] 1 Tim. 3. 15.

[c] Rev. 1. 11

8 Q. *Muſt not then this one viſible Church have one viſible head here on earth?*

A, No: for it is *viſible* not in the *whole*, but in the *parts*, whereto the circumſtances of *time* and *place* for opportunity of viſible profeſſion, doe agree: and therefore, as *Catholike*, or univerſall, the Church hath *no head*, but [d] *Chriſt* alone, alwayes [e] *preſent* by his *word* and *ſpirit*, to give [f] *life*, *ſenſe*, and *motion* to every member.

[d] Epheſ. 1. 22, 23.

[e] Mat. 28. 20.

[f] Gal. 2. 20

9 Q. *Is the Church alwayes viſible in her parts?*

A. Chriſt hath, and [g] *ever had* from the beginning, his Church *viſible* up

[g] Rom. 11. 1, 2, 3, 4.

on earth, that is, ſome *companies* of beleevers making *profeſsion* of the ſame *common* faith; howbeit many times by *perſecution* forced to [a] *hide* themſelves from the *eye* of the *world*, and haply by the rage of the enemie, ſo ſcattered, that (as in the [b] dayes of *Elias*) they can *hardly* bee *knowne*, or have *entercourſe* betweene themſelves.

[a] Rev. 12. 14.

[b] 1 Kin. 19. 10.

10 Q. *What are the infallible notes, whereby to diſcerne a true viſible Church, with which we may ſafely joyne?*

A. The *ſame*, and no other, which are the onely *outward meanes*, ordained by God, for the calling and gathering of his Saints, and which give *being* to a Church, proving it to bee a [c] *pillar of truth*, *viz.* the [d] *word preached*, and *Sacraments adminiſtred*; according to the Commandement of Chriſt our Saviour; as for *other notes*, they are either

[c] 1 Tim. 3 15.

[d] Mat. 28. 19, 20.

1. *Accidentall*, and in great part ſeparable, or
2. Utterly *impertinent*, and *forged* for the upholding of the Romiſh Synagogue.

11 Q. *May*

11 Q. *May not such a Church erre, and be corrupted, or fall, and become no Church?*

A. 1. The Church considered in her *true members* can [a] *never* utterly fall; howsoever [b] *no* congregation bee so *pure*, that it may be said at any time to be *free* from *all* corruption, or so *constant*, but that, at times, it may be *shaken*, in the very *foundation* of truth: as may appeare by the Churches of [c] *Corinth*, [d] *Galatia*, &c.

2. Being considered with respect to the *place*, God doth not *alwayes* continue a *succession* of true beleevers within the same limits and borders; and hence wee say, that divers Churches are *fallen*, as those of *Asia*, &c. neither is any *place* so *privileged*, but that for sin the [e] *Candlestick* may in time be thence *removed*.

12. Q. *How may we judge of a Church corrupt, or ceasing to be a Church?*

A. 1. Where

a Mat. 16. 18. Phil. 1. 6. 1 Thess. 5. 24.
b Cant. 1. 4
c 1 Cor. 15. 12, 33.
d Gal. 3. 1, &c.
e Rev. 2. 5.

A. 1. Where God, utterly [a] *taking away the meanes* of his Word and worshiп, hath apparantly given the [b] *bill of divorce*, there are wee not to acknowledge any Church *at all:* as at this day in *Ierusalem*, once the holy City.

2. But where these *meanes* are yet continued, wee are to acknowledge a [c] *Church* of Christ, howsoever *more* or *lesse corrupt*, according to the greater, or less *abuse* of Gods word and worshiп.

[a] Acts 13. 46.

[b] Esay 50. 1.

[c] Rev. 2. 12, 13.

13 Q. *Since Churches may bee so diversly corrupted, from which, and how farre are we to separate?*

A. From Churches *mortally sicke* of [d] *heresie*, or [e] *idolatry*, as it were of a *contagious plague*, or *leprosie*, wee are to *separate*; Howbeit, whiles there is yet any life, rather from the *scab*, or sore, then from the *bodie:* that is, from the *prevailing faction*, *maintaining fundamentall errours*, *and forcing* to idolatrous worshiп. Such is our sepa-

[d] Tit. 3. 10, 11.

[e] Rev. 18. 4

separation from the present *Church* of *Rome*; not from such therein, who, either, meaning well in generall, are [a] *ignorant of the depth of Satan*, or [b] *secretly dissent* from those damnable corruptions; with whom as a bodie yet retaining life, wee desire to [c] joyne, so farre, as wee may with *safety* from the aforesaid *contagion*.

a Rev. 2. 24
b 1 Kin. 19. 18.
c Phil. 1. 18

14 *Q. Are wee to continue fellowship with all other Churches, not so deadly and dangerously corrupt?*

A. From Churches holding the *foundation*, in substance of *faith* and *worship*, though otherwise not *free* from *blemish*, wee are [d] not to *separate* farther then in *dislike* and *refusall* of that wherein they doe apparantly *separate* from Christ, in respect either of *manners*, *doctrine*, or *forme* of publique worship.

d 1 Kin. 15 14. & 22. 43. Cant. 1. 5

15 *Q. To conclude touching the Church, what distinction is there of the particular members?*

A. 1. *Generally*, they are all the [e] *family of Christ*, and [f] *sheepe of*

e Eph. 3. 15.
f Ioh. 10. 2, 3, 4.

his

his flocke, hearing his voice, and following him.

2. More *specially*, out of these, Christ, the *chiefe Prince and Shepheard*, hath instituted, as *guides* unto the rest.

1. [g] *Ministers*, called *Pastors*, [h] to feed his flocke, with the wholesome food of the word and Sacraments.

2. *Princes* and *Magistrates*, to *see to the wayes* of his *household*, that all, both [i] *Ministers*, and *People*, doe their *office* and duty, even in *things concerning God*.

g 1 Cor. 12. 28.
h Ioh. 21. 15. 1 Pet. 5. 2.
i 2 Chr. 35. 3, &c. & 34. ver. 32, 33.

Sect. XX.

Of our Communion with Christ in regard of his Priestly Office, viz. our Iustification.

1 Q. THus much of the benefit flowing unto us from the Prophetical

ticall Office of Christ, what fruit have we of his Priestly function?

A. Our [a] *reconciliation* with God, or justification in his sight through Christ, made unto us of God [b] *righteousnesse*, whereby *alone* we are perfectly [c] *justified*, *i.* acquitted and accounted just in the sight of God.

a Rom. 3. 25. 2 Cor. 5. 19.
b 1 Cor. 1. 30.
c Rom. 8. 33, 34.

2 Q. *How doth Christ become righteousnesse unto us, for justification in the sight of God?*

A. Onely by Gods *free* and gracious [d] *imputation* of the righteousnesse of Christ unto us, [e] in which, as in the *garment* of our *elder brother*, wee are *accepted*, and *obtaine the blessing* from him, our heavenly Father.

d Rom. 5. 18, 19.
e Phil. 3. 9.

3 Q. *What righteousnesse of Christ is it, that God imputeth to us?*

A. Not the *essentiall* righteousnesse of *his divine* nature, but onely that perfect [f] *integrity* of the *humane* nature, which in him was *without all guile*; and that absolute *obedience*, whereby, in the nature of ours, he

f Heb. 7. 26

1. [g] *Fulfilled* in act every *branch* of the law of God.

g Mat. 3. 15

2. *Suf-*

2. [b] *Satisfied* by his sufferings, for the sinnes of the whole world of his Elect.

[b] Esay 53. 5. 1 Pet. 2. 24 1 Joh. 2. 2.

4 Q. *How can Christs righteousnesse be accounted ours?*

A. Because it is in Christ, not as in a person severed from us, but as in the *head* of our *common nature*, the *second Adam*; [i] from whom therefore it is *communicated* unto all, that, being united as members unto him, doe lay [k] *claime* thereto, and *apply* it unto themselves.

[i] Rom. 5. 19.

[k] Rom. 10. 4.

5 Q. *How is this claime and application made?*

A. On *our* part by [l] *faith alone*, and that, not considered as a *vertue* inherent in us, working by love, but onely as an [m] *instrument*, or *hand* of the soule stretched forth to lay hold on Christ, [n] *The Lord our righteousnesse.*

[l] Rom. 5. 1

[m] Rom. 10 10.

[n] Ier. 3, 6.

6 Q. *But how are wee made Priests unto God, by our Communion with Christ?*

A. Our [o] sinnes being pardoned, and our [p] persons received into favour,

[o] Acts 13. 38, 39.

[p] Eph. 1. 6.

a 1 Pet. 2. 5

b Esa 64. 6
c Psal. 143. 2.
Tit. 3. 5.
d Mat. 10. 41, 42.
e Revel. 8. 3, 4.

wee are admitted, as a a *spiritual Priesthood*, to *offer* up the *sacrifices* of our obedience and thanksgiving; which howsoever b *imperfect* in themselves, and deserving rather c *punishment* then *reward*, are yet, as our persons, made *acceptable* unto God, and have d *promise of reward*, e by the onely *merit* and *intercession* of the same our high Priest.

Sect. XXI.

Of our Communion with Christ in regard of his Kingly Office, viz. Glorification: and that begunne in this life: and first in our condition.

1 Q. *To proceed to the third, what benefit receive wee by our Communion with Christ, in regard of his Kingly Office?*

A. Our

A. Our [a] *Glorification*, the *third* inseparable companion and *consequent* of our *Calling*, and *Iustification*, before mentioned, whereby our *condition* and whole *nature*, being *changed* and *restored*, according to the [b] *image* of CHRIST our *King*, wee are made in him no lesse [c] *Kings* then *Priests*, even a [d] *royall Priesthood*.

[a] Rom. 8. 30.

[b] Ver. 29.

[c] Rev. 1. 5.

[d] 1 Pet. 2. 9

2. Q. *How is our Glorification accomplished?*

A. It is [e] *begunne* in this present life, and shall bee *perfected* in the *end* of this life and in that which is to come; as shall be shewed.

[e] Col. 3. 3, 4.

3. Q. *How is our Glorification begun in this life?*

A. [f] Partly in regard of our *condition*, wherein wee are made *blessed*, and partly in regard of our *nature* and conversation, wherein wee are made *holy*.

[f] Rev. 20. 6

4. Q. *How are we made blessed in our condition?*

A. In that being in Christ, wee are in part, [g] admitted into the same

[g] 1 Ioh. 4 17. 1 Cor. 3. 22, 23.

relation wherein Christ ſtandeth, both with God himſelfe, and with the creatures, and ſo inveſted in his *perſonall prerogatives*; whereby wee are glorioufly exalted, both in our ſpirituall, and outward eſtate.

5 Q. *Wherein conſiſteth the exaltation of our ſpirituall eſtate?*

a Col. 3.4. 1 Ioh. 3.2. *A.* In that wee are not onely [a] *aſſured* of the *fruition* of the glorious and bliſſefull preſence of God, in heaven *hereafter*, but even *now* in this life, in part, [b] *poſſeſſed* thereof; being admitted unto two degrees of happy communion with his Majeſty.

b Ioh. 5.24 1 Ioh. 3.14

6 Q. *Which is the firſt degree?*

c Eph. 2.12 13. & 18, 19. 1 Ioh. 1.3. Heb. 12. 22, 23. *A.* Fellowſhip with God; whereby [c] wee, that were once *farre off*, and *aliens* from him, are now brought into a *neere league*, and confederacie with him and with his Saints, through the meanes of our Lord Jeſus Chriſt; who in *our humane nature* is ſtiled [d] *Gods fellow*.

d Zec. 13.7

7 Q. *Which is the ſecond degree?*

e Eph. 1.5. *A. Adoption*; that is, *power* and priviledge to be called the [e] *ſonnes of God*,

God, derived unto us from Christ, [f] who being the eternall Sonne of God, became, by *incarnation*, our *Brother*, that by him, God might bring many *sonnes and daughters unto glory*; even as many as doe by faith [g] *receive* him; who also by the [h] *spirit* of adoption are taught to call God *Abba, Father*. And thus we, which by [i] *nature* were *heires of wrath*, are in, and with Christ (the [k] *heire of all things*) made [l] *heires* of Gods *favour* and *Kingdome*; procured for us as a *purchase*, by the *right* of justification, and conveyed unto us, as an *inheritance*, under the *tenure* and title of Adoption.

f Heb. 2. 10
g Ioh. 1. 12
h Gal. 4. 5, 6.
i Eph. 1. 23
k Heb. 1. 2
l Gal. 4. 7. Rom. 8. 17

8 Q. *What ensueth upon this to make us spiritually blessed?*

A. [m] *Ioy in the holy Ghost unspeakable and glorious*, wee being at [n] *peace with God*, having accesse by faith unto this *grace* wherein wee stand, and rejoycing under the *hope* of the *glory* of God.

m 1 Pet. 1. 8, 9.
n Rom. 5. 1, 2. & 14. 17.

9. Q. *Doe the children of God alwaies thus rejoyce?*

A. Joy considered as a [o] *delightfull apprehension* of the favour of God, *gladding*

o Psal. 4. 6, 7.

[a] Phil. 4. 4. *ding* the heart, though it [a] *ought* continually to bee laboured for, and preserved, yet it *may bee* at times, and for a time, not onely *darkned* and daunted, [b] Psal. 51. 12. but even [b] *loſt*, and to bee reſtored: yet [c] Rom. 11. 29. is it, as all [c] *gifts* of God, *perpetuall* and without repentance, if we regard

1. The *matter* of rejoycing, which [d] Mal. 3. 6. is Gods [d] *unchangeable* love and grace.

2. The *cauſes* and fountaines of joy in the regenerate, which are the never-failing graces of [e] *faith*, [f] *hope*, and [g] *love* towards God in Chriſt. [e] Luk. 22. 32. [f] Rom. 5. 5. [g] 1 Cor. 13. 8.

3. The *valuation*, even in [h] deepeſt diſmay, of our part and helpe in Chriſt, above the pleaſures of ten thouſand worlds. [h] Pſal. 6. 8

4. The *pretence* and *claime* of the faithfull heart, [i] *promiſing* and *challenging* unto it ſelfe a comfortable [k] *harveſt* of joy, for the preſent *ſeed-time* of ſorrow. [i] Pſal. 42. 5 [k] Pſal. 126. 5. & 97. 11

10 Q. *Wherein conſiſteth the exaltation of our outward eſtate?*

A. In the [l] *promiſes* and *bleſſings* of this *preſent life*, which are the *royalties* [l] 1 Tim. 4. 10. Rom. 8. 32

and

and *prerogatives* of the faithfull: onely with [a] *reservation* (so farre as God shall see good) of the condition of the *Crosse*.

[a] Mar. 10. 30,38.

11 Q. *What are those prerogatives?*

A. They are many and great: but may, for the most part, bee referred to five: whereof the first is

[b] *Amitie* with all the *creatures*, which are anew *reconciled* and *subdued* unto the faithfull members of Christ.

[b] Hos. 2. 18 Heb. 1. 14. & 2. 5, 8.

12 Q. *What is the second?*

A. [c] *Christian liberty*; whereby not onely our right, forfeited in *Adam*, is recovered and restored unto us by Christ, the [d] *second Adam*, the Lord from heaven; but also the restraint of the [e] *ceremoniall Law* is removed: and now unto the [f] *pure*, in Christ Jesus, *all things are pure*, and [g] nothing uncleane *in it selfe*; unlesse through *weakenesse* of conscience in him that *useth* them, or in [h] those that *take offence* at them, they become *accidentally* unclean, or scandalous.

[c] Gal. 5. 13

[d] 1 Cor. 15, 47.

[e] Gal. 5. 1, &c. Col. 2. 20.

[f] Tit. 1. 15

[g] Rom. 14. 14.

[h] Ver. 15.

13 Q. *What is the third?*

A. [i] *Sufficiency* of *earthly comforts*,

[i] Psal. 34. 9, 10. & Psal. 112

as tokens of Gods love, and pledges of better things, wherewith many times the godly are so blessed, that they become [a] *blessings* unto others.

[a] Psa. 21. 6

14 Q. *What is the fourth?*

A. [b] *Immunity* from *outward evils*, as *punishments* of sinne; which yet if, as *trials* and chastisements, God inflict upon them, they are assured to finde [c] *mercy* and *mitigation* in the hand correcting: [d] *strength* to beare what is laid upon them: the *speciall providence* of God causing all things to [e] *worke together for the best* unto them: and finally, a [f] *glorious issue* out of all troubles in due time.

[b] Psal. 31. 20. & 37. 19.
[c] Esay 27. 7
[d] 1 Cor. 10 13. 2 Cor. 12. 9
[e] Rom. 8. 28.
[f] 1 Cor. 10 13. Psal. 149. 4

15 Q. *What is the first prerogative?*

A. *Dignity* and preeminence; in that the faithfull have [g] *dominion* and *upper hand* over the *wicked*, their enemies, and are [h] *honourable* in the *eyes* and *hearts* of men, though not joyning with them in profession.

[g] Gen. 9. 20, 27. Pro. 14. 10 Psal. 105. 14, 15.
[h] Mar. 6. 20 Acts 5. 13.

16 Q. *What ensueth hereupon, to make us outwardly blessed?*

A. [i] *Joy* without *mixture of sorrow*,

[i] Pro. 10. 22.

in

in *prosperity*, and in *affliction* abundant *consolation.* * 2 Cor. 1. 5.

Sect. XXII.

Of Glorification begunne in our nature, viz. Sanctification.

1 Q. *How are wee made holy in our nature?*

A. By the grace of *Sanctification*; which is the * *renewing* of our *nature* according to the a *image* of God, in *righteousnesse* and true *holinesse*, making us after a sort b *partakers of the godly nature.* * Tit. 3. 5. a 2 Cor. 3. 18. Eph. 4. 24. b 2 Pet. 1. 4

2 Q. *How farre forth, and by whom is our nature in this life renewed?*

A. This renewing is of our c *whole nature*, spirit, soule, and body, our *understanding* being enlightned, our *will* enfranchized, and our *outward man* reformed; but d not *wholly*, in this life: being the worke of e *God*, not of our *selves*, yet f *required* at our hands, both to *shew* us what wee ought to doe by c 1 Thess. 5. 23. Rom. 12. 2 d Ioh. 13. 10. e Psal. 51. 10. Ezek. 36. 26. f Ezek. 18. 31.

by the power of grace, and to *ſtir* us up to ſeeke by prayer and all holy endeavour, to attaine unto that *ſupernatural* ſtrength.

5 *Q. By what meanes is this worke of God wrought in us?*

A. By the power and *efficacie* of the *death* and *reſurrection* of Chriſt, *conveyed* unto us by his word and Spirit, which being *apprehended* by faith, and *ſetting* faith on worke, are available unto *each* part of our ſanctification.

Rom. 6.5. & 8.2. Ioh. 15.3. Rom. 8.13. Acts 15.9.

4 *Q. What are the parts of Sanctification?*

A. They are two, according to the powerfull meanes whereby they are wrought, *viz.*

1. [a] *Mortification*, or dying unto ſin, and thereby *freedome* from the *dominion* thereof, by the *vertue* of the *death* of Chriſt.

a Rom. 6.6 7.

2. [b] *Vivification*, or quickning unto *newneſſe of life*, by the power of the *reſurrection* of Chriſt; in regard whereof it is alſo called our [c] firſt reſurrection.

b Rom. 6. 4, 11.

c Rev. 20.6

5 *Q. How*

§ 2. *How doth Sanctification differ from the former grace of Iuſtification?*

A. In many maine and materiall differences, as

1. In the *order*, not of *time*, wherein they goe both [a] *together*, not of knowledge and apprehenſion, wherein this [b] latter hath precedence: but of *nature*, wherein the former is the [c] *ground* of this latter.

2. In the *ſubject*, the *righteouſneſſe* whereby wee are *juſtified*, being inherent in *Chriſt for us*, but this of *ſanctification* [d] in *our ſelves from him*.

3. In the *cauſe*, our *Iuſtification* being from the *merit*, our *ſanctification* from the [e] *efficacy* of the death and life of Chriſt.

4. In the *Inſtrument* faith, which in *Iuſtification* is onely as a *hand* receiving, in *ſanctification* a [f] *co-working vertue*.

5. In the *meaſure*, *Iuſtification* being in *all* beleevers, and at *all* times, *alike*, but *ſanctification* wrought [g] *differently* and by *degrees*.

6. In

a Rom. 8. 30.
b 1 Cor. 6. 11.
c 2 Cor. 7. 1.
d Rom. 8. 10.
e Epheſ. 1. 19, &c. and 2. 1.
f Act. 15. 9. Gal. 5. 6.
g 2 Cor. 3. 18. 2 Pet. 3. 18.

6. In the *end*, which being in both *eternall life*; [l] yet is the *one* among the *causes* of raigning, the *other* onely as the *high way* to the Kingdome.

[l] Rom. 6. 22, 23.

Sect. XXIII.

Of the rule of Sanctification, viz. the Law, with the direction of the Gospell.

1 Q. *What is the rule and square of our Sanctification?*

A. The whole [m] *word* of God, as containing that [n] *will* of his, which is [o] *even our sanctification.*

[m] Psal. 119 9.
[n] Rom. 12 2.
[o] 1 Thess. 4. 3, &c.

2 Q. *What mean you by the whole word?*

A. [p] Both the *Law* and *Gospel*, the old Testament and the *new*.

[p] Iob 22. 22. Ioh. 17. 17

3 Q. *Are we not then delivered from the Law, by the meanes of Christ?*

A. From the [q] *burthen* of the Law, exacting in our owne persons perfect obedience, and from the *curse* of it, due unto disobedience, we are delive-

[q] Gal. 3. 10 11, 12, 13.

delivered by Christ:

But from the *Commandement*, as a *rule* of life, we are *not freed*, but contrariwise *enclined* and disposed, by his *free spirit*, to the willing obedience thereof. Thus to the regenerate the *Law* becommeth as it were *Gospell*; even a *law of liberty*.

r Iam. 2.8.

s Psal. 51. 12. & 119.32, 45. 1 Ioh. 5.3. t Iam. 1.25 & 2.12.

4 Q. *How is the Gospel a rule of obedience, being the rule of faith?*

A. The Gospel u directeth the faithfull to the obedience of the Law; only with difference

u 1 Tim. 1. 11. Ephes. 4. 20, 21.

1. Of the *manner*, the *Law* propounding God to bee worshipped of us *in himselfe*, as our *Creator*, the x *Gospel* in *Christ* as our *Saviour*.

x Ioh. 14.1 & 5.23.

2. Of the *end*, the *Law* requiring all duties as for the *procurement* of our owne salvation, the *Gospel* in way of y *thankfulnesse* for salvation in Christ, already *bestowed*.

y 1 Thess. 5.18.

3. Of the *effect*, the *Law*, (like *Pharaoh*, that required bricke, but allowed no straw) z demanding *obedience*, but vouchsafing no *assistance*,

z Rom. 10 5,6, &c.

ſtance (ſuppoſing man as in the ſtate of Creation) but the *Goſpel* both *requireth*, and *conferreth faith* unto the *Elect*, and that not onely as a *hand* to lay hold on Chriſt; but alſo as the chiefe *vertue*, working by love in all parts of obedience; without which even the *Goſpel* is *law*, that is, a [a] *killing letter*, as to the unregenerate.

[a] 2 Cor. 3. 6.

5 *Q. Doth not the Goſpel adde other precepts, or counſels to thoſe of the Law?*

A. Not any other in *ſubſtance* of action, but onely *renueth* and *enforceth* [b] thoſe of the Law: and ſpecifieth ſome duities, as of faith in the Meſſiah, of the Sacraments, &c. which have their generall ground from the Law. As for thoſe, that are propounded in *forme* of counſell, and doe concerne things *indifferent*, they are not [c] therefore *arbitrary* courſes of higher *perfection* (much leſſe *meritorious* of greater glory) but, as they are *applied* with due circumſtances, neceſſary *precepts*, referred to ſome one or other *Commandment* of the law; the [d] rejecting whereof

[b] 1 Ioh. 2. 7, 8.

[c] Rev. 3. 18.

[d] Mat. 19. 23.

excludeth

excludeth from the Kingdome of God.

6 Q. *What is that Law which with the direction of the Gospel, is the rule of sanctification?*

A. Onely the *morall* Law, or Law of *nature*, engraven by God himselfe, first in the heart of man in his Creation, after *in* [a] *tables* of stone, in the dayes of *Moses*, and so published and committed unto the Church for all ages, as the [b] *royall Law*, for obedience to God our *King*, commonly called the [c] *Decalogue*, or ten Commandements.

a Deut. 10. 4.

b Iam. 2. 8.
c Exod. 34. 28. Deut. 4. 13

7 Q. *What are wee to conceive of the Ceremoniall and Iudiciall Lawes?*

A. They are onely added as speciall *explications* and *applications* of the Law *morall*, unto [d] that *present* Church and people of the Israelites: *viz.*

d Rom. 9. 4

The *former* for direction in *rites* of outward worship [e] *shadowing* the grace of the Gospel, now utterly [f] *abolished*, the *substance* being exhibited.

e Heb. 10. 1, &c.

f Vers. 9.

The *latter* for forme of *policie* and civil government, and therefore *ceasing* with the dissolution of

that *Common-wealth*, for which it was ordained.

Sect. XXIV.

Of the Decalogue.

1 Q. *To deale only therefore with the morall law, what order are we to observe in handling of the Decalogue?*

A. We are to consider
- First in generall,
  - The *preface*.
  - The *division*.
  - The *rules* of interpretation.
- Secondly, the severall Commandements in particular.

2 Q. *What is the preface of the Law?*

A. Those words of God, [l] *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.* Wherein he layeth a twofold *ground* of obedience, *viz.*

1. From his name [m] *Iehovah* importing his eternal *being* of himselfe, & [n] *communicating* of life and all blessings to mankind, whereby he is the [o] *Saviour* of all men.

2. From

l Exod. 20. 2.
m Ex. 3. 14.
n Rom. 11. 36.
o Ps. 36. 6.

2. From the *Covenant* of grace, whereby he is *our God*, the [p] *Saviour of them that beleeve*; assuring them all gracious *deliverances*, by vertue of that his *covenant*, from all evils and enemies, both *bodily*, & especially *spirituall*, under the figure of the late deliverance of the Israelites out of Ægypt.

[p] 1 Tim. 4 10.

3. Q. *How is the Law divided?*

A. Two waies.

1. Into ten Commandements, or words, propounded.
   - Some *affirmatively*, as the 4. & 5. others *negatively*, as all the rest.
   - Some with *reasons* annexed, as the 2, 3, 4, 5: the rest without.
2. Into two *Tables*, which [q] Christ calleth the *two great Commandements*, *viz.* the
   1. Containing our [r] duty to *God* in the foure first Commandements.
   2. Our [s] duty to our *neighbour*, in the 6. last.

[q] Matt. 22.

[r] Vers. 37. 38.

[s] Vers. 39.

4 Q. *What are the rules of interpreting the law?*

A. They are principally these three, *Viz.*

1. That where any [t] *duty* is *enjoyned*, as in the affirmative Commandements, the contrary *sinne* is *forbidden*: and where any [u] *sin* is *forbidden*, as in the nagative, the contrary *duty* is *required*.

2. That under [x] *one* maine dutie, or crime *expressed*, all *degrees* of good, or evill in the same kinde, are either commanded, or forbidden.

3. That with the *sinne*, forbidden, or *dutie* enjoyned, all [y] *occasions*, or *furtherances* thereto, are consequently condemned, or required.

[t] Mat. 4. 10. 1 Cor. 15. 54.

[u] Eph. 4. 28.

[x] Mat. 5. 21 22. &c. 1 Ioh. 3. 15

[y] 1 Thes. 5 22. Heb. 10. 24. 25.

SECT. XXV.

Of the first Commandement.

1 Q. TO *come to the severall Commandements, and first of the*

the former Table; What are the words of the first Commandement?

A. [a] *Thou shalt have none other gods before me.*

Q. What is the scope and meaning of this Commandement?

A. That the inward and *spirituall worship* of the [b] *heart*, wherein [c] God especially delighteth, and which is the [d] ground of the outward, bee *given to him* the onely God, and *to none other*; and that *sincerely* without hypocrisie, as in his *sight* who [e] searcheth and knoweth the heart.

Q. What is forbidden in this Commandement?

A. 1. *Original corruption*, so far forth as it is the [f] fountaine of *impietie* against God, with all the streams of [g] *Atheisme*, *error*, [h] *hatred of God*, *profanenesse*, *presumption*, *security*, *infidelitie*, [i] *ingratitude*, &c.

2. All *inward idolatry*, whereby men set up an [k] *Idoll* in their *heart*, in stead of God, giving thereto any part of spirituall *adoration*; as by [l] *pride*, [m] *inordinate*

a Exod. 20 3.
b Pro. 23. 26.
c Deut 5. 29.
d Pro. 4. 23 Mat. 12. 35.
e Ier. 17. 10
f Rom. 8. 7
g Psal. 14. 1.
h Psal. 10. 3, 4.
i Rom. 1. 21.
k Ezek. 14 3.
l Act. 12. 23.
m 2 Tim. 3, 4. 1 Sam. 2. 29.

love,[m] *carnall feare*,[n] *fleshly confidence*, &c.

4 Q. *What is required in this Commandement?*

A. The setting up, and [o] *sanctifying* of the Lord God in our *hearts*, yeelding him, in Christ, the *spirituall* worship of [p] *faith* and *affiance*,[q] *love*, and [r] *thankfulnesse*,[*] *feare* and *reverence*, &c. which is due unto his Majestie.

5 Q. *What are the helps or hinderances of the obedience of this Commandement?*

A. 1. The onely *meanes* to *settle* and *uphold* us in this spirituall worship of God, is to endeavour to attaine and encrease in the [s] *knowledge* of him in Jesus Christ: to consider [t] *what* great things he hath *done* for us: yea [u] in all our wayes to *take knowledge* of his *presence*, *promises*, *and providence*.

2. Contrariwise, the [x] *neglect* of the knowledge of God, and [y] *not considering* his word, and workes, are the [z] *ground* of all *impietie*,

m Esa. 51. 12. 13.
n Pro. 18. 11. Ier. 17. 5.
o Esa. 8. 13
p Ps. 73. 25
q Deut. 6. 5.
r 1 Thess. 5. 18.
* Heb. 12. 28.
s 2 Pet. 3. 18.
t Psal. 116 1. 12.
u Iob. 3. 1.
u Pro. 3. 6.
x Hos. 4. 1. & 8. 12.
y Esa. 5. 12 & 26. 50. 12.
z Esa. 3. 9.

impietie, and ſpirituall *idolatry*, here forbidden.

SECT. XXVI.

Of the ſecond Commandement.

1 Q. *WHat are the words of the ſecond Commandement?*

A. [a] *Thou ſhalt make thee no graven Image, neither any ſimilitude,* &c. a Exod. 20. 4. &c.

2 *Q. What is the ſcope and meaning of this Commandement?*

A. To binde all men to that [d] *onely* outward *forme* of worſhip, which God himſelfe in his word *preſcribeth*; and that by a twofold reaſon: b Deut. 12 32.

The firſt taken from the *Covenant* of grace, whereby hee is *the Lord our God*: which Covenant on our part is by no ſinne ſo *directly* violated, as by *Idolatrie*, called therefore in Scripture ſpirituall [c] *Adulterie*. c Ier. 3. 8.

The ſecond, from the *nature* of God, which is, in this caſe to bee *jea-*

lous; which he sheweth.

1. By *visiting* and punishing, *unto the third & fourth generation*, such as (howsoever *pretending* love) do thus declare their *hatred* of him.
2. By extending his *mercy unto thousands* of such, as shew their *love* of him, by obedience to this his Law.

3. Q. *What is forbidden in this Commandement?*

A. Everie *forme* of worship, [d] though of the true God, [e] *contrary* to, or *divers* from the *prescript* of Gods word; called by the Apostle [f] *will-worship*: together with all [g] corruptions in the true worship of God, and all lust and inclination of heart, unto superstitious pomps and rites in the service of God; All these the Lord forbiddeth under *one* instance of [h] *Images*, wherein hee foresaw there would be greatest abuse: and therefore expressly condemneth

1. The [i] making of any Images to represent God, or for religious use.

d Deut. 12 31.
e Mat. 15. 9
f Col. 2. 23
g 2 Kin. 16 10.
h Psal. 97. 7.
i Deut. 4. 15. &c. Hab. 2. 18.

2. The *worshipping* of them, or of [k] *God in them*, or using of any [l] *gestures* of religious adoration unto them.

[k] Exod. 32. 5.
[l] Esa. 44. 15. Exod. 32. 4.

4 *Q. What is required in this Commandement?*

A. That wee performe, with *diligence*, and [m] *reverence*, all parts of Gods outward worship prescribed, whether,

[m] Eccles. 4. 17. & 5. 1. &c.

Ordinary, as [n] *hearing* and *reading* the word, *prayer*, the use of the *Sacraments*, the *Discipline* and censures of the Church.

[n] Act. 2. 42.

Or *extraordinary*, as [o] *fasts* publique or private, solemne [p] *thanksgiving* for special blessings, together with *vowes*, *lots*, and *oathes*, &c.

[o] Ioel. 2. 12. 15.
[p] Psal. 50. 14.

5 *Q. What are the helpes or hinderances of the obedience of this Commandement?*

A. It is required, unto the obedience of this Commandement,

1. That all men labour for [q] *knowledge* of the expresse will of God

[q] Mic. 6. 6. 7. 8.

God touching all parts of his worſhip, and joyne together with [t] *order* and *decencie* in the performance thereof: And that ſuch, whom it concerneth, take care that faithfull and able [f] *Miniſters* bee ordained in every Congregation, and that ſufficient [t] *maintenance* for [u] *encouragement*, bee allotted them: That [x] *places* for publike aſſemblies bee erected and preſerved: That [y] *Schooles* and *Vniverſities* bee founded and maintained: That [z] *Bookes* of neceſſary uſe unto edification (eſpecially the [a] holy *Booke of God*) bee ſet forth and divulged: That, as occaſion requireth, *Synodes* and [b] *Councels* be called and aſſembled, &c. Finally, that ſuch, whoſe calling and ability reacheth no farther, doe yet afford the helpe of their [c] *prayers* unto all theſe.

2. That no [d] *power* bee admitted in the Church to preſcribe other

[t] 1 Cor. 14 40.
[f] Tit. 1. 5. &c.
[t] 1 Tim. 5. 17, 18.
[u] 2 Chr. 31 4.
[x] Luk. 7. 5, 6.
[y] 2 Kings 6. 1. &c.
2 Chr. 34. 22.
[z] 1 Sam. 10. 25.
[a] Rev. 1. 3.
[b] Acts 15. 6.
[c] Mat. 9. 38.
1 Cor. 33.

ther formes of worship, no [a] *affinitie* or *societie* with Idolaters, no [b] *toleration* of superstition, no [c] *presence* at Idolatrous worship bee afforded: no *reliques* or *monuments* of Idolatry, as [d] *Images*, [e] *bookes*, [f] *names*, and such like be retained.

[a] 2 Cor. 6. 14.
[b] 2 Chro. 15. 13. 16. Rev. 2. 20.
[c] 1 Cor. 10 20. 21.
[d] 2 Kin. 18 4.
[e] Act. 19. 19.
[f] Psal. 16. 4.

Sect. XXII.

Of the third Commandement.

1 Q. *WHat are the words of the third Commandement?*

A. [g] *Thou shalt not take the name of the Lord thy God in vaine, &c.*

[g] Exod. 20 7.

2 Q. *What is the meaning of this Commandement?*

A. That wee *impeach* not, but by all meanes *advance* the *glorious* [h] *name* of God, in all things, whereby hee maketh himselfe *knowne* to men, as his holy [i] *titles*, and *attributes*, [k] *word*, and *workes*:

[h] Ps. 29. 2.
[i] Psal. 68. 4
[k] Psal. 138 2.

[a] Psal. 145 10.

[b] Psal. 1. 5.

[c] Zech. 5. 3. Iam. 5. 12.

[*] Mal. 1. 6. 12.

[d] Tit. 1. 16

[e] Rom. 2. 24.

[f] Mat. 10. 33.

[g] 2 Pet. 3. 16.

[h] Esay 22. 13.

[i] Mat. 4. 6.

[k] Act. 19. 13.

[l] Gen. 16. 5.

[1] Sam. 16. 8.

[m] Iob 3. 2. 3, &c.

[n] Deut. 29 19.

[o] Rom. 9. 19. 20.

[p] Act. 17. 27.

[a] *workes:* and that under a dreadfull *penaltie, viz.* that howsoever *mans* law, for the most part, taketh not hold of offenders in this kind, yet *God will not* [b] *acquit* them, nor suffer them to escape his righteous, and fearefull [c] *judgement.*

3 Q. *What is forbidden in this Commandement?*

A. Every [*] wrong offered to the name and glory of God, as namely [d] *hypocrisie:* the [e] *evill life* of professors: [f] *shrinking* in case of perill, and denying God the honour of our suffering for him: *abusing* his *word*, or any part thereof, unto [g] *idle* and curious *questions*, [h] *jesting* and profane mirth, *defence* of [i] errour, [k] *charmes* or sorceries, &c. Vnreverent *mention* of his *titles*, as *Lord*, *God*, *Iesus*, &c. in fooliſh *admiration*, idle *wishes*, [l] *imprecations*, and cursings, &c. [m] *murmuring* at his providence, under the names of *fortune* and *chance:* [n] *presuming* upon his mercy, to harden our hearts in sinning: *cavilling* at the doctrine of [o] *predestination*, &c. *not* [p] *seeing* God in his

workes

workes, or not *using* them as wee ought. Finally in an *oath*, whether by swearing by an [a] *Idoll*, or by calling God for a witnesse, either of *vaine* and frivolous things by [b] *usuall* swearing, or of our furious *anger* by [c] *passionate* swearing, or of an *untruth* by [d] *forswearing*.

[a] Zeph. 1. 5. Amos 8. 14.
[b] Iam. 5. 12. Ier. 23. 10.
[c] 1 Sam. 14 39. 2 Kin. 6. 31
[d] Lev. 19. 12. Zec. 5. 4.

4 Q. *What is required in this Commandement?*

A. Whatsoever may advance Gods glory; as the [e] *holy conversation* of professors: [f] *confession* of Christ unto *suffering*, yea *martyrdome*, if cause bee: reverent [g] *mention* of the titles, attributes, word, and workes of God; especially *observing* and recounting, what [h] *speciall* mercies hee hath vouchsafed us in *particular*: *receiving*, and *using* all the *creatures* of God to his glory, with *thanksgiving*: Finally, in the matter of an *oath*, when wee sweare.

[e] Tit. 2. 10. Mat. 5. 16.
[f] Rev. 2. 13
[g] Pro. 31. 26. Psa. 71. 15
[h] Psal. 66. 16. & 103. 2, 3. &c.

1. In [i] *truth affirming* what wee *know* to bee true, and [k] *verifying* by deede what wee *undertake*.

[i] Ier 42.
[k] Psal. 15. 4. & 24 4.

2. In

2. In *judgement*, which is a due consideration both of the *nature*, and *greatneſſe* of an oath, wherein God is taken to [a] *witneſſe* againſt the ſoule of the *ſwearer*, if he deceive: and of the due calling, and warrant of an oath, whether *publique*, being demanded be the [b] *Magiſtrate*, without perill to the ſwearer, or [c] *private*, in caſe of great *importance*, when the *truth* cannot otherwiſe bee *cleared*.

3. In *righteouſneſſe*, that is, both in the due *forme*, *viz.* by [d] God *alone*, not by any *creature*, or *Idoll*: and to a right *end*, which is the [e] *glory of* God, and [f] *peace* among men.

[a] 2 Cor. 1. 23.
[b] Gen. 43. 3. 1 Sam. 24. 22. 23.
[c] Exod. 22 11. 1 Sam. 20. 17. 2 Cor. 1. 23.
[d] Mat. 5. 34. &c. Eſay 65. 16. Ier. 12. 16.
[e] Eſay 45. 23. with Phil. 2. 11.
[f] Heb. 6. 16.

5 Q. *What are the helps or hinderances of the obedience of this Commandement?*

A. Firſt, that wee both enure our *hearts* to [g] *feare* and reverence the *great and dreadfull name of the Lord our God*, and keepe a carefull *watch* over our

[g] Deut. 28. 58. Eccleſ. 9. 2.

lips,

[a] *lips*, and *lives*, lest by any meanes wee dishonour him.

Secondly, that wee avoyd both the company of prophane persons, who [b] *set their mouth against heaven*, and all [c] *unnecessary dangers*, whereby *divers* have beene occasioned to *deny* the Lord.

[a] Psal. 39. 1.

[b] Ps. 73. 9.
[c] Mat. 26. 69. &c.

Sect. XXVIII.

Of the fourth Commandement.

1 *Q.* WHat *are the words of the fourth Commandement?*

A. [d] *Remember the Sabbath day to keepe it holy, &c.*

[d] Exod. 20 8. &c.

2 *Q. What is the meaning of this Commandement?*

A. To challenge at the hand of *every* man, in behalfe both of *himselfe* and of *all* that are under his *roofe* and *government one* day, (and now, since the *resurrection* of Christ, the first) of the *seven* in every *weeke*, to bee set apart unto an holy *rest*, for Gods *publique*

[e] Neh. 13. 15. &c. Ios. 24. 15.

lique and ſolemne *worſhip*, and that upon a fourefold reaſon:

1. From *equitie*, becauſe God alloweth us *ſix* dayes for our affaires, and reſerveth but *one* for himſelfe.
2. From his owne *right*, becauſe this day is *his* and not *ours*.
3. From his *example*; who on the *ſeventh* day *reſted* from his work of *Creation*.
4. From hope of *bleſſing*, becauſe God hath *bleſſed*, and *ſanctified* the Sabbath not onely as a day of *ſervice* to himſelfe, but alſo as a *time* and [a] *meanes* to beſtow encreaſe of *grace* upon ſuch, as doe conſcionably obſerve the ſame.

[a] Exod. 31. 13. Eſay 56. 6. 7.

3 Q. *What are the duties required in this Commandement?*

A. Three *viz.*

1. To *remember* the Sabbath day: that is, not onely to *looke backe* unto the [b] *firſt* ſanction of it in Paradiſe, *before* all ſacrifices and ceremonies (which *reaſon*, among many others may

[b] Genz. 2 3.

may perswade, that it is not *ceremoniall*, but *perpetuall*, not to cease till it bee perfectly [a] *consummated* in the *heavenly* Sabbath) but also so to *beare it in minde*, as to *live* in continuall *practise* of the duties wee learned the Sabbath *past*, and [b] *preparation* of our *selves*, and our *affaires*, that wee may *freely* and *dulie* attend on the Lord in the Sabbath *approaching*.

[a] Heb. 4. 9, 10.

[b] Luk. 23. 54.

2. To [c] *make it our delight*, *to consecrate it as glorious to the Lord*, performing, with care, and desire of profit, the duties thereof in publique and private: to wit,

[c] Esay 58. 13.

Of [d] *pietie*, as *hearing* and *reading* the word *communicating* in the Sacraments, *praier*, *singing* of Psalmes, *conferring*, & *meditating* of the word and workes of God, especially *feeding* our soules with the contemplation of the heavenly Sabbath, &c.

[d] Act. 13. 13. 15. Psal. 92. See the title.

Of [e] *mercie*, as *collections* for the poore, *visiting* the sicke, *comforting* the sad, *reconciling* such as

[e] 1 Cor. 16 2. Neh. 8. 12

as are at variance: and such like. Wherein such, as are necessarily debarred from the *publique* duties, must with [a] *sorrow* for such restraint, *use* more carefully the [b] *private* meanes.

3. To [c] *rest* from our *ordinary*, though *lawfull* businesses, for the *space* of that whole *naturall* day; yea to allow rest to the very *cattell*, both that wee may shew [d] *mercy*, even to the *beast*, and to *represent*, after a sort, the everlasting Sabbath, wherein all [e] *creatures* shall bee *delivered from the bondage of corruption*.

Notwithstanding such *workes* are allowed, as are *presently* necessary, either for the [f] *actions* of *piety* belonging to that day, or for *extraordinary* exigents of charitie, for the [g] *preservation* of the common-wealth, or of our *owne* or *others* [h] *life*, or [i] *livelihood*, in case of present necessitie, or danger.

4. *Q. What is forbidden in this Commandement?*

A. The

[a] Mar. 2. 20. Psal. 42. 6.
[b] Psal. 63. 1, 2.
[c] Exod. 34. 21. & 31. 13.
[d] Pro. 12. 10.
[e] Ro. 8. 20. 21.
[f] Act. 1. 12 Mat. 12. 5.
[g] 2 King. 11, 9. &c.
[h] Mar. 3. 4. Mat. 12. 1. &c.
[i] Ver. 11.

A. The *unhallowing* or profaning of the Sabbath: which is done

1. By making it a *common* day through common [a] *labour* in our ordinary *callings*, [b] *talking* of our worldly affaires, *thinking* of our owne thoughts, or no other but a common use of the creatures.
2. By making it a day of *carnall rest*, unto *idlenesse*, [c] *feasting*, *pastimes*, &c. Which draw our mindes farther from God, then our ordinary labours.
3. By making it a day of *sinne*, or the *Devils holiday*, doing that on the Lords day, which is [d] no day lawfull, but then most [e] abominable.
4. By being [f] *weary* of the duties of the Sabbath, thinking long till they be ended.

a Neh. 13. 15, &c.
b Esay 58. 13.
c Exod. 32 6.
d Mar. 3. 4.
e Ezek. 23. 38, 39.
f Amos 8. 5 Mal. 1. 13

5 Q. *What are the helpes or hinderances to the keeping of this Commandement?*

A. 1. Wee must adde to the forementioned duty of *remembrance* an ardent *endeavour* to *taste* the

[a] Psal. 42. 2, 3. & 84. 1, &c.

[a] *sweetneſſe* of holy exerciſes, that ſo we may come to make the Sabbath our delight.

[b] Ezek. 22. 26.

2. Wee muſt avoid, and abhorre, all [b] *prophane* opinions, either *diſanulling* the *neceſsity* of the Sabbath, or *equalling* any other day to it; together with ſuch *meetings*, and *companies*, *exerciſes*, and *occaſions*, whereby wee ſhall bee in danger to be drawne to the unhallowing of this day.

SECT. XXIX.

Of the fift Commandement.

1 Q. *TO proceed to the ſecond Table; What are the words of the fift Commandement?*

[c] Exod. 20. 12.

A. [c] *Honour thy Father and thy Mother*, &c.

2 Q. *What is the meaning and ſcope of this Commandement?*

A. That the *quality* of mens *perſons* and *places*, in whatſoever eſtate

nati-

naturall, *civill*, or *Ecclesiasticall*, and with whatsoever *relation* to us bee duly *acknowledged* and *respected*, and that upon a [a] *promise* of the *blessing* of *long life* and [b] *prosperity*, to such as, in so doing, shall shew that they regard the [c] *Image*, and *ordinance* of God.

3 Q. *What is required in this Commandement?*

A. All *due* carriage of *inferiours* to their *superiours*, and by consequent, of *superiours* also to their *inferiours*, and of *equals* among themselves, under the sweet relation betwixt parents and children, or betwixt brethren of the same family, and the generall duty of *honour* importing,

First, that all *inferiours*, as *wives*, *children*, *young persons*, *subjects*, *servants*, *hearers*, &c. doe readily *acknowledge* and *yeeld* to their *superiours* [d] *reverence* in heart, word, and behaviour: [e] *obedience* and submission to their commandements, counsels, and corrections: [f] *fidelity*: [g] *thankfulnesse*: [h] *maintenance*: [i] *prayer* to God for them, with giving of thankes: [k] *imitation*

a Eph. 6. 2, 3.
b Deut. 5. 16.
c Eph. 6. 1. Rom. 13. 1, 2.
d Levit. 19. 3. Eph 6. 5.
e Eph. 6. 1. Col. 3. 20. Tit. 3. 1. Heb. 13. 7.
f Tit. 2. 10.
g Rom. 13. 6, 7. Gal. 6. 6.
h 1 Tim. 5. 1, 2.
i 2 Tim. 1. 5 Phil. 4. 9.

tion of their vertues and graces, &c.

Secondly, that all *Superiours*, as *husbands, parents, aged persons, Magistrates, Masters, Ministers*, &c. doe *answerably* affoord to their *inferiours*, [a] *protection* and support: [b] *provision* of good things, for the body and the soule: [c] *education* and instruction in *nurture and the feare of God*: [d] blessing according to the power they receive from God: [e] *good example* for their imitation, &c.

a Eph. 5. 23 Rom. 13. 4
b Mat. 7. 9, 10.
c Eph. 6. 4.
d Heb. 11. 20. & 7. 7. Gen. 9. 25, 26, 27.
e Tit. 2. 7.

Thirdly, that *equals* doe in the matter of *honour* and respect, [f] *preferre* each other before themselves.

f Rom. 12. 10. 1 Pet. 2. 17. & 5. 5. Eph. 5. 21.

4 Q. *What is forbidden in this Commandement?*

A. First the *omission* of any of the duties aforenamed.

Secondly, the contrary *sins*, whereby either

- Inferiours [g] *despise*, or [h] *disobey* their superiours: or
- Superiours [i] *dishonour* their places, as by *unseemely* carriage, or *abuse* of their Authoritie, through too much [k] *lenitie*, or severitie,

g Iude ver. 8, 9, 10. Pro. 30. 11
h Rom. 1. 30.
i Tit. 2, 15
k 1 Sam. 2.

Equals advance themselves one [b] *above* another. [a] *severity*, &c. or finally

[a] Eph. 6. 4, 9.
[b] Mat. 23. 6

5 Q. *What are the helps or hinderances of the obedience of this Commandement?*

First, on both sides, there must bee endevour to *nourish* and increase [c] *naturall affection*, *humility*, and *wisedome* to *discerne* what is [d] *fitting* for our owne, and others places.

[c] Rom. 12. 10, 16.
[d] Rom. 13. 7.

Secondly, in severall,

The Inferiour must *see* [e] God in the *place* and *authority* of his Superiour, setting before his eyes the dreadfull *threatnings* and *examples* of Gods *vengeance* on the [f] *seditious* and disobedient.

[e] Rom. 13. 1, 2.
[f] Eccl. 10. 3

The Superiour must be the *same* to his Inferiour, that he would have [g] Christ to be unto himselfe; remembring the tragicall ends of Tyrants, and usurpers.

[g] Eph. 6. 9.

Contrariwise, as hinderances of these duties, are to bee avoided, [h] *selfe-love*, which maketh men *unfit* either

[h] 2 Tim. 3. 2, 3, 4.

to *rule*, or to *obey*: *partiall* [a] *enquiry* into the duties of others towards us, joyned for the most part, with neglect of our owne: the *furie* of Anabaptists: with the *company* of [b] seditious persons, and despisers of government, &c.

[a] Eccles. 7. 23,24.

[b] Prov. 24. 21,22.

SECT. XXX.

Of the sixt Commandement.

1 Q. *WHat are the words of the sixt Commandement?*

A. [c] *Thou shalt not kill.*

[c] Exod. 20. 13.

2 Q. *What is the meaning of this Commandement?*

A. That the [d] *life* and *person* of man bee, by man, not impeached, but preserved.

[d] Gen. 9. 5.

3 Q. *What is forbidden in this Commandement?*

A. Whatsoever tendeth to the hurt of the soule, or body; whether

1. Our *owne*, as
   - [e] *Sinne*, especially *grosse sins* and
   - [f] *obstinacie* in sinning; *rejecting* the *food* of spirituall life, by not

[e] Pro. 6. 32 & 8. 35.

[f] Rom. 2. 5 Tit. 3. 11.

[a] not *hearing*, or not [b] *obeying* the word: *corrupting* or *perverting* it, by [c] *itching eares*, or [d] *unstable mindes*, &c.

[e] *Selfe-murther*, [*] *launcing* or *whipping* our owne flesh, *surfets*, [f] *capitall crimes*, *unnecessary dangers*, &c.

2. Or our *neighbours*, as [g] *Evill example*, [h] *commanding* or *tempting* to things unlawfull, [i] *unseasonable* use of Christian *liberty*, [k] *withholding* the food of spirituall life, [l] *corrupting* it by *erronious*, or *vaine* and curious *expositions*, &c.

The taking away of [m] *life* (otherwise then in case of publike [n] *justice*, just [o] *warre*, of necessary [p] *defence*) all *passions* of [q] *anger*, *hatred*, *envy*, *desire of revenge*, *unmercifulnesse*, &c. bitter & [r] *cursed speaking*, [s] *froward* & churlish *behaviour*, *striking* or [t] wounding, cruell [u] *oppression* (withdrawing the meanes of life) [x] *extremity in correction* and punishment, &c.

[a] Pro.28.9
[b] Iam.1.22
[c] 2 Tim.4.3.
[d] 2 Pet.3.16.
[e] 1 Sa.31.4
[*] 1 Kin.18.28.
[f] 1 Kin.2.23.
[g] Pro.29.12.
[h] 1 Kin.12.28.
[i] 1 Cor.8.10,11.
[k] Amos 7.13. Esa.56.10
[l] 1 Tim.1.4
[m] Gen.9.6.
[n] Ios.7.19, &c.
[o] Deut.20.12,13.
[p] Exo.22.2
[q] Mat.5.22
[r] Pro.12.18
[s] 1 Sam.25.17.
[t] Lev.24.19,20.
[u] Iam.5.4.
[x] Deut.25.3.

4 Q. *What is required in this Commandement?*

A. Whatsoever may preserve, or *cherish* the *soule* and *body*, *viz.*

1. Our *owne*; as

A carefull [a] *use* of the meanes of grace, with diligence to *finish* our [b] *salvation*, and make our [c] *election sure*, by the fruits of faith, &c.

Sober and *wholesome* [d] *diet*, with helpe of Physicke, when neede is, [e] *preventing* unnecessary *dangers*, &c. Finally, *willingnesse* to receive the [f] *sentence of death*, when God shall utter it: and *resigning* our [g] *charge* in *Church*, *Common-wealth*, or *Family*, into the hands of faithfull men: our [h] *soule* to God in Christ, with *confidence* of his love [i] though he kill us, of the *remission* of our sinnes, and our [k] *resurrection* unto immortality: our *body* to the *earth* as a *pledge*, in time to be *resumed*.

2. Our *neighbours*; as

Love of him, as of our selves:

[a] 1 Pet. 2. 2.
[b] Phil. 2. 12
[c] 2 Pet. 1. 10.
[d] 1 Tim 5. 23.
[e] Ioh. 11. 8
[f] 2 Cor. 1. 9.
[g] Num. 27 16. 1 Chro. 28 1. &c.
[h] Psal. 31. 5.
[i] Iob 13. 15
[k] Iob 19. 25, &c.

[a] *good example*: [b] *counsell*, and incouragement unto well-doing: seasonable [c] *admonition*, [d] *consolation*, &c.

[e] *Amiable behaviour*: [f] *reliefe*: [g] *rescue* from danger, if wee may: [h] *compassion* and fellow feeling of his good or evill: [i] *peace making*; and for that end, [k] *construing* things in the best sense, [l] *passing* by offences, yea [m] *parting* sometimes with our right: [n] *visiting* and *comforting* him in sicknesse and affliction, &c.

Finally, decent [o] *buriall*, with moderate [p] *mourning*.

a Mat. 5. 16
b Heb. 10. 24.
c Ps. 141. 5.
d 1 Thess. 4. 18.
e Phil. 4. 8.
Iam. 3. 13.
f Iob 19. 15, &c.
g Pro. 24. 11, 12.
h Rom. 12. 15.
i Mat. 5. 9.
k 1 Cor. 13. 7.
l Eph. 4. 32
m Gen. 13. 8, 9.
n Mat. 25. 36.
Iam. 1. 27.
o Gen. 23. 4
p Eccles. 12. 7.

5 Q. *What are the helps or hindrances to the obedience of this Commandement?*

A. First, it behooveth us to consider, that all *men* are made in the [q] *image* of God; and of [r] *one blood* with us, and all *Christians* in the *image* of Christ also, in whom wee are all [s] *one body*: that God hath [t] *appointed* the Magistrate to punish [u] *proportionably* every offender in this kinde; yea *himselfe* extraordinarily bringeth [x] *murtherers* to

q Gen. 9. 6.
r Act 17. 26
s 1 Cor. 12 27.
t Gen. 9. 6.
u Levit. 24. 20, 21.
x Gen. 4. 9, &c.
Pro. 28. 17
Act. 28. 4.

to *light* and *punishment*.

Secondly, wee must abhor the false *opinion* of the world, placing *manhood* in [a] *revenge* and bloodshed: the [h] *company* of *furious* and unmercifull men: [c] greedy *desire* of gaine, &c.

[a] Gen. 4. v 23, 24.
[b] Pro. 22. 24, 25.
[c] Pro. 1. 19

Sect. XXXI.

Of the seventh Commandement.

1 Q. *What are the words of the seventh Commandement?*

A. [d] *Thou shalt not commit adultery.*

[d] Exod. 20. 14.

2 Q. *What is the meaning and scope of this Commandement?*

A. That all [e] *uncleanesse* and *impurity* avoided, *chastity* by all meanes bee preserved.

[e] 2 Cor. 7. 1
1 Thess. 4. 3, 4, 5.

3. Q. *What is forbidden in this Commandement?*

A. All impurity and *fleshly pollution*; as filthy [f] *imaginations* and *lusts*: [g] *speaking* or [h] giving *eare* to corrupt & *rotten communication*, [i] *idlenesse*, [k] *surfeiting* and *drunkennesse*: [l] *immodesty* in the apparell and ornaments of the body:

[f] Mat. 5. 28
[g] Eph. 4. 29 & 5. 4.
[h] 1 Cor. 15. 33.
[i] Ezek. 16. 49.
[k] Luke 21. 34.
[l] Esa. 3. 16, &c.

lasci-

[m] lascivious *pictures*, [n] *impudency*, or lightnesse in countenance, or behaviour: *nightly* pollutions: [o] *fornication* & *adultery*; both which are aggravated by the circumstances of [p] inceſt, and [q] rape: unlawfull *entrance* into *marriage*, when the parties are in the [r] *degrees* of *consanguinity*, or *affinity* prohibited, of a [s] *divers religion*, [t] formerly *married*, or *contracted* to some *other*, or wanting [u] *due consent* of parents, or betwixt [x] *themselves*: *abuse* of the mariage bed [y] *unseasonably*, or *intemperatly*: Finally, the *unnaturall use*, or lust after the [z] *same sex*, or a divers [a] *kinde*, &c.

3 Q. *What is required in this Commandement?*

A. [b] *Chastity* and purity in *heart*: [c] *speech* savouring of sobriety and grace: the [d] *possessing* of our vessels in holinesse and honour: [e] *temperance* in dyet, and convenient *abstinence*: *labour* in our vocations: [f] *modestie* in apparrell: [g] *gravity* in behaviour: Finally, in those that have not the *gift* of continency, holy [h] *wedlocke*; and therein mutuall [i] *delight*, due [k] *benevolence*, [l] *fidelity*, and

[m] Ezek.23 14.
[n] Pro.6,13 & 7.10, &c
[o] Heb.13.4
[p] 2 Sa.13. 14.
[q] Deut.22 25.
[r] Levit.18. 6, &c.
[s] Gen.6.2.
[t] Mal.15.
[u] Exod.22 16,17.
[x] Gē.29.23
[y] Levit.18. 19.
[z] Rom. 1. 26, &c.
[a] Levit.20. 15, &c.
[b] 1 Thess. 5.23.
[c] Eph.4.29
[d] 1 Thess. 4.4.
[e] 1 Cor. 9. 27.
[f] 1 Tim.2. 9.
[g] Tit. 2.3.
[h] 1 Cor.7. 9.
[i] Pro.5.19.
[k] 1 Cor.7. 3,4,5.
[l] Rom.7.2.

and [a] *confidence* each in other, &c.

5 Q. *What are the helpes or hinderances, to the obedience of this Commandement?*

A. Firſt, unto thoſe forementioned helps, there muſt bee added *care* to keepe a [b] *good conſcience: watchfulneſſe* over our owne [c] *ſpirit:* a [d] *covenant* with our *eyes: love* of God, and of his [e] *wiſedome,* [f] *prayer, holy meditation,* &c.

Secondly, we muſt *abhorre* the [g] *doctrine of devils, depraving* and denying holy *mariage:* the [h] *breach of peace* with God: running on in [i] *ſinne,* namely [k] *ſuperſtition;* in which caſes God giveth men over to *vile luſts:* Finally, lewd [l] *company,* [m] *idle* and unwarrantable *exerciſes,* and whatſoever provocations unto this kinde of ſinne.

a Prov. 31. 11.

b Eccl. 7. 18
c Mal. 2. 16.
d Iob. 31. 1
e Pro. 2. 10, &c.
f Pſal. 119. 37.
g 1 Tim. 4. 1, 3.
h Pro. 22. 14.
i Eccl. 7. 28
k Rom. 1. 25, 26.
l Pro. 5. 20. & 7. 25.
m Gen. 34. 1, &c.

SECT.

Sect. XXXII.

Of the eighth Commandement.

1 Q. WHat are the words of the eight Commandement?

A [a] Thou shalt not steale. [a] Exod. 20 15.

2 Q. What is the meaning of this Commandement?

A. That we no way *impeach* or *hinder*, but by all meanes *preserve* and *further* the *wealth* both of our *selves*, and our *neighbours*.

3 Q. What is forbidden in this Commandement?

A. Whatsoever is *prejudiciall* to the *wealth*

1. Of our *selves*; as [o] *idlenesse* and [p] *inordinate* living: unlawfull *meanes* of gaine, as [q] *gaming*, *stage-playing*, *fortune-telling*, [r] *figure casting*, &c. [s] *defrauding* our selves of the *use* and comfort of that which God hath given; *wasting* and consuming our substance by *heedlesse*

[o] Pro. 23. 21. [p] 2 Thess. 3. 11. [q] Pro. 21. 17. [r] Acts 19. 19. [s] Eccl. 4. 8. & 6. 2.

leſſe [a] *ſuretiſhip*, [b] laviſh ſpending, &c.

2. Of our *neighbour*; as [c] *couetouſneſſe*, which is the *luſt of the eye*: [d] ſacrilledge: *robbing* of the [e] *Common-wealth* by *enclo-ſures*, *ingroſſings*, *foreſtallings*, *monopolies*, &c. privie [f] *ſtealth*, [g] *robberie*, *piracie*, [h] *upholding* theft in others by *impunity*, &c. [i] *oppreſſion*, and extortion: [k] removing *bounds* or land-marks: [l] *falſe* dealing in matters committed to our *truſt* (the ſinne of Factors, Executors, and Depoſitaries:) [m] *debaſing* that we would *buy*, *extolling* that we would *ſell*: [n] falſe *weights*, *meaſures*, *lights*, &c. *buying*, or *ſelling* things not vendible, as the [o] *gifts* of the holy Ghoſt, *charges of ſoules*, *Church-goods*, things [p] *unprofitable* or *hurtfull* to the buyer; as *diſpenſations* for ſinne, *charmes*, &c. *inhanſing* the [q] *prices*, [r] *uſury*, which is increaſe exacted meerely for the loane:

wrong-

a Pro. 6.1, &c.
b Luk. 15, 13.
c 1 Ioh. 2. 16.
1 Pet. 2. 14
d Pro. 20. 25.
e Eſa. 5. 15. & 5. 8.
f Zech. 5. 3
g Pro. 1. 11, &c.
h Eſa. 1. 25
i Pro. 22. 22, 23.
Amos 5. 11.
k Pro. 22. 28.
l Ioh. 12. 6.
m Pro. 20. 14.
n Deut. 25. 13, 14.
o Act. 8. 19, 20.
p Eſay 55. 2.
q Amos 8. 4.
r Pſal. 15. 5

leſſe [a] *ſuretiſhip*, [b] laviſh ſpending, &c.

2. Of our *neighbour*; as [c] *covetouſneſſe*, which is the *luſt of the eye*: [d] ſacrilege: *robbing* of the [e] *Common-wealth* by *enclaſures*, *ingroſsings*, *foreſtalling*, *monopolies*, &c. privie [f] *ſtealth*, [g] *robberie*, *piracie*, [h] *upholding* theft in others by *impunity*, &c. [i] *oppreſsion*, and extortion: [k] removing *bounds* or land-marks: [l] *falſe* dealing in matters committed to our *truſt* (the ſinne of Factors, Executors, and Depoſitaries:) [m] *debaſing* that we would *buy*, *extolling* that we would *ſell*: [n] falſe *weights*, *meaſures*, *lights*, &c. *buying*, or *ſelling* things not vendible, as the [o] *gifts* of the holy Ghoſt, *charge of ſoules*, *Church-goods*, things [p] *unprofitable* or *hurtfull* to the buyer; as *diſpenſations* for ſinne, *charmes*, &c. *inhanſing* the [q] *prices*, [r] *uſury*, which is increaſe exacted meerely for the loane:

wrong-

a Pro. 6.1, &c.
b Luk. 15, 13.
c 1 Ioh. 2. 16.
2 Pet. 2. 14
d Pro. 20. 25.
e Eſa. 3. 15. & 5. 8.
f Zech. 5. 3
g Pro. 1. 11, &c.
h Eſa. 1. 23
i Pro. 22. 22, 23. Amos 5. 11.
k Pro. 22. 28.
l Ioh. 12. 6.
m Pro. 20. 14.
n Deut. 25. 13, 14.
o Act. 8. 19, 20.
p Eſay 55. 2.
q Amos 8. 4.
r Pſal. 15. 5

wrongfull *detaining* of the [f] *labourers hire*, the stray or [t] *lost thing*, the thing [u] *borrowed*: [x] *bribery*, which is the sale of justice, or injustice: [y] *Feeding* of [z] *idle persons*, as *Monks*, [a] *wandring beggers*, &c.

4 Q. *What is required in this Commandement?*

A. Whatsoever may *prosper* and *further* the *wealth*

1. Of *our selves*, as a [b] lawfull *calling*, with faithfull *labour* therein: honest *care* of keeping that wee have by [c] *frugality*, wisely ordering and *limiting* our *expences* to the *proportion* of our *meanes*: convenient [d] *using* of our wealth, with [e] *contentation* of minde, by timely and moderate spending, &c.
2. Of *our neighbour*, as [f] *liberality* in *giving*, and [g] *lending*: *justice* in [h] *bargaining*; when [i] *respect* is had to our *neighbours* profit, as to our owne, [k] *keeping* of all just *covenants*: [l] *restoring* the

[f] Levit. 19. 13.
[t] Levit. 6. 3
[u] Psal. 37. 21.
[x] Exod. 23. 8.
[y] Pro. 28. 7.
[z] Tit. 1. 12
[a] 2 Thess. 3. 10.

[b] Eph. 4. 28 Gen. 3. 19.

[c] Pro. 27. 23, 24.

[d] Eccles. 2. 27. & 5. 18
[e] Heb. 13. 5
[f] Pro. 11. 25.
[g] Psal. 37. 26.
[h] Levit. 25. 14.
[i] Mat. 7. 12
[k] Ps. 15. 4.
[l] Ezek. 18. 16.

the *pledge* or *thing borrowed*: *moderation* in [l] *recovering* our owne by suit of law; Finally, *amends* for former *injustice by* [m] *restitution*, either to the *party* wronged, [n] or to his *kindred*, or, if none bee found, to God and the Church.

l Matt. 18. 28.
1 Cor. 6. 7.
m Luk. 19. 8.
n Num. 5. 7, 8.

5 Q. *What are the helps or hinderances to the obedience of this Commandment?*

A. First, wee must labour for *faith* in Gods [o] *promises* and *providence*, and for that godlinesse, which is [p] *great gain, and giveth contentment* in whatsoever estate; with [q] *prayer* to God for *food convenient*, &c.

o Heb. 13. 5, 6.
p 1 Tim. 6. 6, &c.
q Pro. 30. 8

Secondly, wee must avoid the [r] *love of money*, the *root of all evill*, the *company* of [s] *lewde* and [t] *ryotous* persons, &c.

r 1 Tim. 6. 10.
s Pro. 1. 10, &c.
t Pro. 23. 20.

SECT.

Sect. XXXIII.

Of the ninth Commandement.

1 Q. *What are the words of the ninth Commandement?*

A. [a] *Thou shalt not beare false witnesse against thy neighbour.*

[a] Exod. 20 16.

2 Q. *What is the meaning of this Commandement?*

A. That we *impeach* not *truth*, or the *credit* of our *selves*, or our *neighbour*, but by all meanes *maintaine* and uphold the same.

3 Q. *What is forbidden in this Commandement?*

A. Whatsoever is *contrary* to a *true* and *just opinion* or *report*: as [b] *overweening*; or [c] *underweening* the good things in our selves: [d] *bearing* our selves *above our worth*: [e] *boasting*: [f] *excusing* our selves *unjustly*: *debasing* our selves, whether by [g] *vilitie* denying Gods graces, or by [h] *dissimulation* drawing others to commend us, [i] *lying*, or *aquivocation*: [k] *suspition*: *contempt*:

[b] Apoc 3. 17.
[c] Psal. 31. 22.
[d] Act. 8. 9.
[e] Pro. 27. 2.
[f] 1. Sam. 15. 21.
[g] Iob 17. 5.
[h] Col. 1. 18
[i] Col. 3. 3. Apoc. 21. 15.
[k] 1 Cor. 13. 5.

tempt: [a] fooliſh *admiration*, or expectation of others: [b] *pointing* at, or *deriding:* [c] *forbearing to ſpeake* in the *cauſe* or *credit* of our neighbour: [d] *flatterie:* [e] *excuſe*, or defence of *evill:* [f] *falſe accuſation:* [g] reporting *words* beſides the *meaning* of the ſpeaker: [h] uttering *truth* with deſire to doe *hurt:* [i] *rejoycing* or making our ſelves merry with the *infirmities* and *infamy* of our neighbour, &c.

a 2 Cor. 12 6.
b Eſay 58. 9. Pſal. 22. 7.
c 2 Tim. 4 16.
d Pro. 27. 14.
e Pro. 24. 24.
f Pſal. 15. 3.
g Mat. 26. 61.
h 1 Sam. 22. 9.
i Gen. 9. 22. Pſal. 38. 18, 19.

3 Q. *What is required in this Commandement?*

A. Whatſoever may *nouriſh truth*, and the *good name*, of our *ſelves* or *others:* as to [k] ſpeake *ſparingly*, ſeeing *in many words there cannot want iniquitie:* to ſpeake the [l] *truth* from our heart: to know and [m] *judge truely* of our ſelves, to *love* our owne [n] *good name*, and to [o] *defend* it when need requireth; yet modeſtly and unwillingly: to *judge* uprightly, and as much as we may, *in the* [p] *beſt ſenſe* of our neighbour: to love, and [q] *tender his credit* as our owne: to [r] *commend* him wherein hee deſerveth well, yet rather abſent then

k Pro. 10. 19.
l Pſal. 15. 2.
m 2 Cor. 13. 5. & 10 12, &c.
n Phil. 4 8
o 2 Cor. 12 11.
p 1 Cor. 13. 7. Iam. 3. 17.
q Mat. 1, 19.
r 3 Ioh. ver. 12.

then present, to [r] *reprove* him when just cause is, but rather to his face, then behinde his backe; and with [t] *remembrance* of what is praise-worthy, &c.

5 Q. *What are the helps or hinderances to the obedience of this Commandement?*

A. First, we must [u] *keepe* our *mouth*, as with a *bridle*; yea pray to God to [x] *set a watch* before the doore of our lips.

Secondly, wee must abhorre the *Popish* doctrine, maintaining *æquivocation*, and teaching to [y] *speake lies through hypocrisie*: also [z] *pride*, and *selfe-love*, which thrust men forward to boasting and vaunting: Finally, excessive *drinking*, and whatsoever else causeth the heart to [a] *utter perverse things*.

[r] Lev. 19. 17. 1 Cor. 11. 22.
[t] Rev. 2. 3, 3, 4, &c.
[u] Psal. 39. 1.
[x] Psal. 141 3.
[y] 1 Tim. 4. 2.
[z] 2 Tim. 3. 2.
[a] Pro. 23. 33.

Sect. XXXIV.

Of the tenth Commandement.

1 Q. WHat are the words of the tenth Commandement?

A. [a] *Thou shalt not covet thy neighbours house*, &c.

2 Q. *What is the meaning of this Commandement?*

A. That in the most *inward disposition* of our heart, wee decline not from the *rule of charitie*; as to *lust* after our neighbours *house*, (or [b] *whole possession*) his *wife* (which is his [c] *chiefest* and choisest *treasure*) his [d] *servants* (which are precious above all outward possessions) his *cattle*, (which are next unto the soules under his keeping:) Finally, *any thing*, how small soever in our account, *belonging to him*: But that in all things wee keepe our selves within the rule of *brotherly love*.

3 Q. *What is forbidden in this Commandement?*

A. All lusts, contrary to charitie, *viz.*

1. [e] *Originall corruption*, so farre forth as it is the fountaine of sin against the *second* Table.
2. [f] *Actuall* lusts: as *thoughts* of the minde, *desires* of the heart, *words*

a Exod. 20. 17.

b Cant. 8. 7
c Gen. 39. 9.
d Exod. 21 16.

e Mat. 15. 19. Rom. 7. 7. Iam. 1. 14.
f Gal. 5. 17 19.

lfond *wishings* and wouldings, delightfull *remembrances*, and [g] *meditations* of evill, &c.

[g] Ier. 4. 14.

4 Q. *What is required in this Commandement?*

A. That wee *dispose* of all our *thoughts* and *affections*, according to *charity*; whereto belongeth [h] *contentment* with our *portion*, [i] *wishing* and *delighting* in our neighbours *welfare*, as our owne: [k] *striving* against *lust* by the helpe of the *Spirit*, and *power* of the *death* of Christ, &c.

[h] 1 Tim. 6. 8. Psal. 16. 6. [i] 3 Ioh. ver. 2. [k] Gal. 5. 16, 17.

5 Q. *What are the helps or hinderances to the keeping of this Commandement?*

A. First wee must [l] *keepe* our *heart above all keepings*, filling it with holy thoughts and [m] *meditations* of those things that are above, and [n] *praying* to God to *incline it to his testimonies, not unto covetousnesse*, &c.

[l] Pro. 4. 23. [m] Col. 3. 2. [n] Psa. 119. 36.

Secondly, wee must *avoid* the [o] *gazing* and *wandring eye*, that is in the corners of the world, together with all occasions, and objects of lust, &c.

[o] Pro. 17. 24.

Sect. XXXV.

Of the effect or exercise of Sanctification, viz. Repentance.

1. Q. *THus far of the Law, the rule of Sanctification: what is the generall effect, or exercise thereof?*

A. *Repentance*, which is a [a] *through change* of our *purpose* of *heart*, and *course* of *life*, from the [b] *evill*, which Gods word rebuketh in us, to the *good* which it requireth of us.

[a] Ro. 12. 1, 2.
[b] Esa. 1. 16 17.

2 Q. *How is this change wrought in us?*

A. When the sinner once *humbled* with the *terrors* of the *Law*, *flyeth* to the *comforts* of the *Gospel*, hee there [c] seeth, in *Christ crucified*, not onely the *mercy* of God discharging him of all his sinnes, but also how deepe the *wounds* of sinne are, wherewith hee hath *pierced* his *Saviour*, and how severe the *wrath* of God is against sinne, even to the *slaughtering* of his owne Sonne: [d] *hence* commeth hee to [e] *hate* his sinne, as God hateth it, and to look back

[c] Zech. 12 10.
[d] 1 Pet. 4.
[e] Psal. 97. 10.

backe thereon with [f] *godly sorrow*, resolving for ever after to forsake all his sinnes, and to live in new obedience.

[f] 2 Cor. 7. 10.

3 *Q. When is this repentance to bee practised of us?*

A. The *practise* of Repentance ought to bee a continuall [g] *abhorring* of *evill*, and *cleaving* unto that which is *good*, for as much [h] *time* as remaineth *in the flesh* after conversion: yet, at times there ought to bee a more *speciall practise* and *renewing* thereof, as [i] *after* great fals, in [k] *feare* of imminent judgements, or when wee would [l] *fit* our selves to receive *speciall* mercies.

[g] Rom. 12. 9.
[h] 1 Pet. 4. 2,3.
[i] Psal. 51.
[k] Amos 4. 12.
[l] Gen. 35. 2,3, &c.

4 *Q. In what manner must the speciall practise of Repentance, in such cases, be performed?*

A. There must be

1. A serious [m] *search* and inquirie after *all* sinnes, as *traitors* against God; but especially [n] *speciall* sinnes, as the *arch-rebels*.
2. Humble *confession* of sinnes; and that

[m] Lam. 3. 40.
[n] Ier. 8. 6. Psal. 18. 23.

1. Of *necessity* unto God, with [a] *shame* of face, and true *sorrow* of heart.
2. Unto men *conditionally, viz.* if either the Church, for [b] *satisfaction* of the *publique offence*, doe *injoyne* open [c] *knowledgement*; or some *personall* wrong demand private *reconciliation*; or the *weaknesse* of the *labouring conscience* doe require the secret [d] *assistance* of a *faithfull* and *able Minister* or *brother*.
3. Fervent and faithfull [e] *prayer*, to God in Christ, both for [f] *pardon* of what is past, and for *supply* of [g] *renewing grace*, for the time to come.

5 Q. *Seeing many doe falsly pretend that they repent, how may wee know that our Repentance is true?*

A. A true triall of unfained Repentance may be taken.

1. From the *generality* of it, *viz.* if it extend to the *abhorring* and shunning of [h] *all sinnes*, and to the *love*

a Pro. 28. 13. Ier. 31. 28, 19.
b 2 Cor. 2. 6.
c Luk. 17. 4.
d Iam. 5. 16.
e Psal. 51. 1, 2, &c.
f Vers. 7.
g Vers. 10.
h Psa. 119. 128. & 139. 24.

love and practise of [a] *all duties*, without reservation.

2. From tho through performance of each part, *viz.*

1. Of *hatred of sinne* in *spirituall warfare* against it; and that even *unto* [b] *blood* if need be.

2. Of the *love of righteousnesse*, in bringing forth [c] *fruits* worthy of amendment of life, to wit, *good works*.

[a] Psa. 119. 6.

[b] Heb. 12. 4.

[c] Mat. 3. 8.

Sect. XXXVI.

Of the spirituall Warfare.

1 Q. *What is the spirituall warfare?*

A. The daily *exercise* of our *spirituall strength*, and *armour* against all *adversaries*, with assured *confidence of victory*.

2 Q. *What is our spirituall strength?*

A. The powerfull [d] *assistance* of God in Christ, who hath *loved* us; whereby

[d] Eph. 6. 10

whereby wee become [a] *more than conquerors.*

3 Q. *What is our ſpirituall armour?*

A. The *compleat furniture* of *ſaving* and *ſanctifying graces*; called therefore the [b] *armour of righteouſneſſe*, and the [c] *Panoply* or whole armour of God, *viz.*

The [d] *girdle of verity*, or ſincerity.

The *breſt-plate of righteouſneſſe*, that is, holineſſe of life, and good conſcience.

The *ſhoes* of the *preparation* (or reſolution to goe through with the profeſſion) *of the Goſpell of peace.*

The *ſhield of faith.*

The *helmet of the hope of ſalvation.*

The *ſword of the Spirit, which is* the (ſound knowledge and wiſe application of the) *word of God.*

Finally, *continuall*, and *inſtant prayer in the ſpirit.*

4 Q. *Who are our adverſaries in the ſpirituall conflict?*

A. They are either our *friends* proving us, or our *enemies* ſeducing and

a Rom. 8. 37.

b 2 Cor. 6. 7.

c Epheſ. 6. 11.

d ver. 14. &c.

and *endangering* us.

5 Q. *Who is that friend of ours, that for our probation entereth into conflict with us?*

A. *God* himselfe, who though hee [e] *tempt no man unto evill*, (no more then hee can himselfe bee tempted) yet, as a Master of defence, *enureth* us to the *conflict*, by *contending* with us, even in his owne *person*; *viz.*

Sometimes by { [f] *Probatory commandements*, or [g] *Sensible apparitions.*

But more *ordinarily* by [h] *striking* our hearts with his *terrors*, [i] *withdrawing* the comfort of his gracious *presence*, [k] *leaving us*, for a time, to our selves, that by our *falls* wee may acknowledge our owne *weaknesse*: Finally, [l] *exercising* us under the *crosse*, and *yoke* of outward afflictions.

6 Q. *How must wee contend with God?*

A. No otherwise then [m] *Iacob*, and other holy men have done, that is, by *obedience, humility, patience, and fervent prayer* unto God; who *onely* enableth us

e Lam. 1. 13.

f Gen. 22. 1, &c.

g Gen. 32. 24.

h Iob 6. 4.

i Psa. 77. 7

k 2 Chr. 32. 31.

l Heb. 12. 5, 8. Rev. 3. 19.

m Hos. 12. 3, 4.

us to *prevaile* with himselfe, [a] giving the *blessing*, and name of *Israel*.

7 Q. *What are those enemies of ours, that seeke to seduce and endanger us?*

A. Whatsoever marcheth under the banner of *Satan*, the [b] *God* and [c] *Prince of the darknesse of this world*, who sometimes [d] *immediatly* assaileth us with *impious* and odious *suggestions*; but more *usually* imployeth his *forces* or attendants.

8 Q. *What are the attendants of Satan?*

A. 1. The [e] *world* which he abuseth as his *storehouse*, and armory of temptations, that is, both [f] *allurements* to evill with hope of *gaine*, *pleasure*, or *preferment*, and [g] *discouragements* from dutie, with feare of *losse*, *trouble*, *reproach*, &c.

2. Our owne [h] *flesh*, which as a trecherous party *within us*, being by Satan *stirred* up, and *inveighled*, with the *baits* of the world, or *discouraged* with the *evill intreaty* thereof [i] *fighteth* on his side *against our soule*, that is, our spirituall *life* and *welfare*.

a Gen. 32. 28.
b 2 Cor. 4. 4.
c Eph. 6. 12.
d 2 Cor. 12. 7. Zech. 3. 1.
e 1 Ioh. 2. 15.
f Ver. 16.
g Ioh. 16. 33.
h Gal. 5. 24.
i 1 Pet. 2. 11.

9 Q. *How*

9 Q. *How doe these enemies fight against our soule?*

A. By imploying all *force* and *fraud*, to draw us by *sinne*, from the [k] *obedience* and *favour* of God unto *damnation*.

[k] 1 Ioh. 3. 15.

10 Q. *What must wee doe being thus assailed?*

A. Wee must [l] *stand fast*, being *strong in the Lord, and in the power of his might*, and *taking unto us the whole armour of God*, that wee may bee able to *resist* in the evill day, and to leade our captivity captive.

[l] Eph. 6. 13,14.

11 Q. *How may wee bee able to stand against the assaults of the Devill?*

A. 1. Wee must labour to [m] *informe* our selves, that wee may not bee ignorant of his *enterprises*, or stratagems.

[m] 2 Cor. 2. 11.

2. Wee must *boldly* [n] *resist*, that is, [o] *give no place* or ground unto him, or admit any conference with him; but rather neglect and despise his suggestions.

[n] Iam. 4. 7. 1 Pet. 5. 9.
[o] Eph. 4. 27.

3. Wee must *take the* [p] *shield of Faith* in Christ, and his assistance

[p] Eph. 6. 16.

ance ([a] setting *him* on our right hand, who is [b] *mighty to save,*) whereby wee may *quench* all the *fiery darts* of that wicked one.

4. Wee must brandish against him the [c] *sword of the spirit*, that is, the *word of God*, after the example of our [d] Saviour, *keeping* our selves to that *only* which God *revealeth* to us, and *requireth* of us.

12 Q. *How may wee withstand temptation from the world?*

A. By our [e] *faith*, which setteth a *better* world, even Gods heavenly kingdome, before our eyes, and so enableth us, both to [f] *contemne* and [g] *crucifie* the *love* of this *present* world, and to [h] *endure* manfully, the threats and wrongs thereof, both *confessing* Christ in *perill*, and suffering [i] *martyrdome* for his sake if wee bee thereto called.

13 Q. *How may wee withstand the temptations of our owne flesh?*

A. By [k] *setting* before our eyes the patterne

[a] Psal. 16. 8.
[b] Esa. 63. 1
[c] Eph. 6. 17.
[d] Mat. 4. 4. &c.
[e] 1 Ioh. 5. 4.
[f] Heb. 11. 24, &c.
[g] Gal. 6. 14
[h] Heb. 11. 36, 37.
[i] Rev. 12. 11.
[k] 1 Pet. 4. 1.

patterne of the *death* of Christ, and *arming our selves with the same minde*, that it behoveth us also to *suffer in the flesh*, ceasing from sinne; hereto *craving* and *imploying* the *power* of the same *death* of Christ, to [l] subdue and crucifie our carnall lusts and affections; whereto also belongeth the helpe of [m] *Abstinence* for the repressing of the inordinate desires of nature.

[l] Rom. 6. 2, &c.

[m] 1 Cor. 9 25, &c.

Sect. XXXVII.

Of good Works in generall.

1 Q. *THus far of the spirituall warfare. What is a good work?*

A. Whatsoever thing is done of us, [n] not by the *force* or *conduct* of *nature*, but by the *power* of the [o] *Spirit* of Christ, dwelling in us, and according to the *rule* of the [p] *knowne will* of God, unto the [q] *glory* of God, the [r] *assurance* of our election, and the [s] *edification* of others.

[n] 2 Cor. 3. 5.
[o] Rom. 8. 10.
[p] Rom. 12 2.
[q] 1 Cor. 10 31.
[r] 2 Pet. 1. 10.
[s] 1 Cor. 10 23.

2 Q. *Is*

2 Q. *Is there no concurrence of nature to the doing of a good worke?*

A. Taking *nature* (in the common sense of Scripture) for that [a] *hereditary corruption*, that cleaveth to all the sonnes of *Adam*, [b] no *good* worke hath any *ground* or *helpe* from nature, being altogether contrary thereto: but if we understand by [c] *nature*, the created abilities of soule, and body, as the *light of reason, liberty of will, motion of the bodily members*, &c. We acknowledge *nature* to bee [d] not the principall *mover*, or *guide*, but the [e] *thing* moved, and *guided by grace* in well-doing.

3 Q. *Are there any workes of men perfectly good?*

A. None, no not of the most *perfect* in *this* life, by reason of the [f] *remainders* of corruption; but onely the *works* of Christ, in whom alone there was [g] no mixture of sinne.

4 Q. *Can all men doe good works?*

A. No, but *onely* the *regenerate*, who are, for that purpose, [h] *created* a-new, and endued, in measure, with the *Spirit* of Christ, and *power* of his *resurrection*

a Eph. 2. 3. 1 Cor. 2. 14

b Rom. 8. 7. & 7. 18.

c Rom. 2. 14.

d Mat. 16. 17.

e 1 Thess. 5. 23.

f Esay 64. 6. Gal. 5. 17.

g 2 Pet. 2. 21.

h Eph. 2. 10 2 Tim. 2. 21.

rition: As for the *unregenerate*, they are [i] *the evill tree*, that bringeth forth only evill fruit.

[i] Mat. 7. 17. & Ier. 13. 23.

3 Q. *Are there not some good works, specially commended to us in the word of God?*

A. Yes: and namely, among the duties of the first Table, *Prayer*, and among those of the second Table, *Almes*; touching *which* therefore our [k] Saviour giveth speciall *directions* in the first of *Matthew*.

[k] Mat. 6. 1 5, &c.

6 Q. *Is not fasting also (of which our Saviour in the [l] same place intreateth) a speciall good worke?*

[l] Mat. 9. 16, &c.

A. Fasting is not properly a good worke, but an *helpe*, and *assistance* thereto, namely to *Prayer*, as shall appeare.

SECT. XXXVIII.

Of Prayer.

1 Q. TO *proceed then: What is prayer?*

A. It is the [m] *request* of an *humble* and *sanctified*

[m] Philip. 6.

sanctified heart, together with *thanksgiving*, offered up by the power of the [a] *spirit* of prayer, as a speciall [b] *service* unto God, in the [c] *name* of Christ, in behalfe of *our selves*, *and* [d] *others*, with [e] *assurance* to be heard, in what we pray for, according to the will of God.

a Rom. 8. 26.
b Psal. 50. 15.
c Ioh. 14. 14.
d Eph 6. 18.
e 1 Ioh. 5. 14.

2 Q. *Why do you call it a request with thanksgiving?*

A. Because in all our prayers, there must bee both [f] *petition* of the good things we need, and [g] *thankfull acknowledgement* of those wee have obtained: As for those *formes*, which containe *neither* supplication, nor giving of thanks (as the *Articles* of our Faith, the *Decalogue*, &c.) they may and ought, for other good purposes, bee committed to memory and [h] *rehearsed*, but to use them as *prayers*, [i] savoureth of deepe *ignorance*, if not of superstition.

f 1 Thess. 5. 17.
g vers. 18.
h Deut. 6. 7.
i Mat. 6. 7.

3 Q. *Why doe you call it the request of the heart?*

A. Not to exclude the use of *bodily gesture*, much lesse of the *voice* and *tongue*, in the action of *invocation*; there-

therefore called the [k] *calves of the lips*; but to shew

1. That the [l] *heart* is, on *our* part the *first* and principall *mover*, and *speaker* in prayer, from whence both *voice* and *gesture* have their *force* and grace.
2. That prayer, in *sudden* occasions, may bee [m] *secretly*, and *powerfully* offered, and is of God *accepted* and *heard*, when neither any *voice* is uttered, nor any bodily *gesture* imployed.

4 Q. *Why doe you adde, of an humble, and sanctified heart?*

A. Because, as in *generall*, [n] none can pray, or doe any thing *acceptably*, but such as are truely *regenerate*, and [o] sanctified unto this, and every good worke: so in speciall (and for the present action of prayer) it is *required*, as the [p] *summe of all sacrifices*, that the heart be *humble*, and *contrite*, [q] *acknowledging* its owne *unworthinesse*, by reason of sinne, [r] *feeling* the *want* of Gods *grace* and *mercy*, and [s] *submitting* it selfe unto him, willing to bee *beholden*

k Hos. 14. 3.
l 1 Cor. 14 15. Psal. 45. 1. & 108. 1.
m Exo. 14. 15. Neh. 2. 4.
n Psal. 109 7.
o Psal. 51. 15.
p Psal 51. 17.
q Dan. 9. 8 9.
r Psa. 143. 6.
s Luk. 15. 18, 19.

for the *least degree* of favour.

5 Q. *What is the spirit of prayer?*

A. An especiall *grace* and *operation* of the [a] Holy Ghost (called therefore the [b] *spirit of grace and deprecation*) *enabling* us to [c] *powre* out our *soules* unto the Lord with [d] *sighs*, that cannot be expressed.

a Iude ver. 20.
b Zech. 12 10.
c Psal. 62. 8
d Rom. 8. 26.

6 Q. *Are we to direct our prayers to God alone?*

A. Yea, *to one* God in *Trinity*, and to none other: for he *alone*

e Psal. 65. 2.
f Rom. 8. 27.
g Eph. 3. 20.
h Rom. 10. 14.

1. As the *searcher of the hearts*, [e] *heareth the voice*, and [f] *knoweth the meaning* of the spirit of prayer.
2. Is [g] *able* to *grant* whatsoever we demand.
3. Challengeth our [h] *faith*, and confidence, without *which* wee cannot pray.

For which causes, the Scripture *alloweth not* prayer to any other.

7 Q. *In whose name, or for whose sake must we sue to God?*

i Dan. 9. 17. Ioh. 16. 23, 24.
k 1 Tim. 2 5.

A. In the onely [i] *name*, and for the onely *sake* of his *sonne* our Lord Jesus Christ, the *alone* [k] *Mediator* betweene God

God and man, as of [l] *propitiation*, so of *intercession*; who through the [m] *vaile* of his *flesh*, and *merit* of his *blood*, hath *prepared* for us a *new*, and *living way*, whereby we may bee bold to *enter* into the *holy place*: in [n] whom *alone* we are made *children* of God, and have *liberty*, to call him *Father*: Finally, *in*, *with*, and *for* [o] *whom*, God giveth all good things to his Elect.

[l] Ioh. 2. 1, 2. Rom. 8. 24.
[m] Heb. 10 19, &c.
[n] Gal. 4. 5.
[o] Rom. 8. 32.

8 *Q. For whom are we to pray?*

A. For our selves, and others: us, and ours: In a word,

1. For [p] *all men*, even our [q] *enemies*, because of the common [r] *image* of God, and [s] *blood* of mankinde, whereof we are all made; unlesse it be *apparent*, that any [t] one hath committed the *unpardonable* sinne: but [u] *principally* for those of the household of Faith.
2. For *all* [x] *sorts* and *degrees* of men; especially *publike* persons, as *rulers*, and such as are in authoritie: [y] *ministers*, that watch over our soules, &c.

[p] 1 Tim. 2 1.
[q] Mat. 5. 44
[r] Iam. 3. 9.
[s] Act. 17. 26.
[t] 1 Ioh. 5. 16.
[u] Gal. 6. 10. Eph. 6. 18.
[x] 1 Tim. 2. 2.
[y] Eph. 6. 19. Col. 4. 3.

9 *Q. What assurance have we that we*

shall be heard in what we pray for?

A. Because we pray to *that* God, that [a] *heareth the prayer*, and is the [b] *rewarder* of all that come unto him, and in [c] *his name*, to whom God denyeth *nothing*: and therefore howsoever wee are not *alwayes* answered at the [d] *present*, or in the [e] *same kinde*, that wee desire, yet sooner or later, wee are sure to receive, even above that wee are able to aske, or thinke; if wee continue [f] with *constancie*, *patience*, and *importunitie*, to sue unto him according to his will.

a Psal. 65. 2.
b Heb. 11. 6.
c Ioh. 11. 42.
d Psal. 77. 3.
e 2 Cor. 12. 9.
f Luk. 11. 5, &c. & 18. 1.

SECT. XXXIX.

Of the Lords Prayer, the perfect forme and plat forme of Prayer: and of the preface thereof.

1 Q. WHere is that will of God revealed, according whereto we must direct our prayers?

A. Throughout the *whole* booke of the Scriptures of God, which in-

forme

forme us, as concerning *other duties*, so *especially* concerning *this* of prayer; *recording* also for this purpose, many excellent *prayers*, as of *Moses*, *David*, *Nehemiah*, *Paul*, &c. But most *absolutely* in that *passage*, or portion, delivered by our Saviour *himselfe*, and *propounded* by his holy Evangelists, *Matthew*, and *Luke*, by the *one*, as the most perfect [g] *platforme*, to be *imitated*; by the *other*, as the most excellent [h] *forme*, to bee *used* of all Christians; and therefore commonly called the *Lords prayer*.

[g] Mat. 6. 9.

[h] Luk. 11. 2.

2 Q. *What are the words of the Lords prayer?*

A. *Our Father which art in heaven*, &c.

3 Q. *What are the parts of this Prayer?*

A. They are *three*, *viz.*

1. A *preface* of *compellation*, for *entrance* into prayer, in the first words, [*Our Father which art in heaven.*]
2. A *bodie* of *petitions*, containing the *matter* of Prayer, in the words next following.
3. A *conclusion* for *confirmation* &

close of prayer, in the last words, [*For thine is the Kingdome*, &c.]

4 Q. *To begin with the Preface, why doth our Saviour direct us, to give such titles unto God, in the entrance of our prayers?*

A. That thereby we may *testifie*, *increase*, and *strengthen* our *Faith* in God, considering [a] *what hee* is to us, to *whom* we are about to pray.

[a] Heb. 11. 6.

5 Q. *What are wee to consider from this, that we are taught to call God* [Our Father?]

A. Wee are *hereby* directed to meditate upon a *two-fold relation*.

The *first* between our selves and God, who in Christ is become our *Father*, and giveth us both the [b] *priviledge*, and [c] *spirit* of sonnes, so to call him; from whence ariseth, not onely *confidence* in his [d] *fatherly love* and compassion towards us, as his children, but also necessity of *dutie* on our parts, that wee both [e] *honour*, and [f] *imitate* him, as our [g] *Father*.

[b] Ioh. 1. 12
[c] Gal. 4 6.
[d] Psal. 103 13.
[e] Mal. 1. 6.
[f] Mat. 5. 45.
[g] Ephes. 5 1.
1 Pet. 1. 17

The *second* betweene *our selves*, and so many as *are*, or *may bee*, Children of the

close of prayer, in the last words, [For thine is the Kingdome, &c.]

4 Q. *To begin with the Preface, why doth our Saviour direct us, to give such titles unto God, in the entrance of our prayers?*

A. That thereby we may *testifie*, *increase*, and *strengthen* our *Faith* in God, considering [a] *what hee* is to us, to *whom* we are about to pray.

[a] Heb. 11. 6.

5 Q. *What are wee to consider from this, that we are taught to call God* [Our Father?]

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[b] Joh. 1. 12
[c] Gal. 4 6.
[d] Psal. 103 13.
[e] Mal. 1. 6.
[f] Mat. 5. 45.
[g] Ephes. 5 1.
1 Pet. 1. 17

The *second* betweene *our selves*, and so many as *are*, or *may bee*, Children of the

the *same* Father with us; withwhom therefore at all times (*especially* when wee make our prayers) wee must *maintaine*, or *renew*, love and peace: and for all whom, as for ourselves, *we* are to be suiters unto *our* God, and Father, and *they* in like manner for *us*; that *every one* praying for *all*, and *all* for *every one*, we may *jointly* encrease, and enjoy the benefit of the common *stocke* of prayers laid up in the hands of God.

a Mat. 5. 23, &c. 1 Tim. 2. 8

6 Q. *Whereto doe the words following direct us, when wee say* (which art in heaven?)

A. To the meditation of the *glorie*, powerfull *providence*, *wisedome*, and *holinesse* of God; in which regards hee is said to *dwell* in the *high* and *holy* place: not that hee is *excluded* from, or *included* in any place (who *filleth* all places, yea *whom* the heaven of heavens cannot containe) but

b Psa. 11. 4 Esay 57. 15.

c Jer. 23. 24 d 1 King. 8. 27.

1. Because his *wisedome*, *power*, and *glory* appeareth most evidently in the rule of the *heavens* as

e Psa. 19. 1 &c. & 8. 3. & 103. 19.

as of the moſt *exellent* bodily creatures, by *which* inferiour natures are ruled.

f Pſ 123.1. Col.3.1,2

2. Becauſe f *there*, and not on earth, wee ſhould now ſeeke him, *where* alſo wee hope, another day, to dwell with him, in the ſame happy fellowſhip, which now the holy Angels, and bleſſed ſoules doe enjoy.

g Eccle. 5. 1.

3. To teach us to pray g reverently before *him*, who is ſo *high* above us, yea *fervently* alſo; that our prayers may h *aſcend* into heaven.

h 2 Chr. 32 20. i Pſ. 115.3

4. That acknowledging him to i dwell on the heavens for our help, able (as in heaven) to doe for us whatſoever (as a Father) he will, we might, with full *confidence* in his *power* and *love*, aske k every good thing of him.

k Pſa. 2. 8. Luk. 11. 13.

SECT.

SECT. XL.

Of the first Petition.

1 Q. TO come to the body, and matter of prayer; How many Petitions are there in the Lords Prayer?

A. Six; whereof the three *first* are referred to things concerning GOD, whose glory and service we are to *preferre* before our owne good: the three *latter*, to things concerning our selves, which we must *refer* to the former.

2. Q. TO beginne therefore with those that concerne God; What are the words of the first Petition?

A. [n] *Hallowed be thy name.*

3 Q. What is the meaning of these words?

A. 1. By the (*Name*) of God we are to understand God [o] *himselfe*, as he maketh *knowne* to us the *fame* and glorie of his *nature*, otherwise [p] *unconceiveable*; whether by his [q] *Titles*, as *Iehovah*, *Elohim*, &c, or [r] *Attributes*, as of *love*, *wisdome*, *power*, *justice*, &c. which being *essentiall* in him, are for our capacitie, expressed under

l Ioh. 1. 2. 27, 28.

m Psal. 50 15.

n Mat. 6. 9. Luk. 11. 2

o Esa. 26. 8

p Gne. 32. 29.

q Ex. 3. 14. & 6. 3.

r Exod. 33 18, 19, &c. & 34. 5. 6. &c.

der the names of such *qualities in us*: or *Memorialls*, as his workes of *creation*, and *providence*, but especially *redemption*: or his *word* (and worship) which is the *booke of grace*, and the *box* of ointment, out of which the sweet *savour* of his *name*, is most effectually *powred*.

2. By (*hallowing*) we must understand, the *separating* of the name of God, from all prophane and unholy *abuse*: not by *adding* any holinesse thereto, but by *acknowledging* and *honouring* it for such: whereby wee doe, as it were, set the *crowne* of *holinesse* and *honour* upon the head of God.

Contrariwise, failing so to do, we are *guilty* of the *profanation* of Gods holy name: not that he can receive any *pollution* from us, but onely as the man that *lusteth* after a *chaste* woman, is said, by our Saviour, to bee guilty of adultery with her, though she remain

f Psa. 104.
t Psal. 19. 14.
u Psa. 138. 2. & 19. 7.
x Cant. 1. 2
y Ps. 96. 8.
z Mat. 5. 28.

remaine in *her selfe*, spotlesse, and undefiled.

4 Q. *What doe wee then aske of God in his Petition?*

A. Two things, *viz.*

1. That hee would vouchsafe to plant and increase in *us*, and *others*, such *graces* wherby his name may be *glorified*, as [a] *knowledge* of God, [b] *humility*, [c] *thankfulnesse*, *patience*, &c, *lips* opened, and tongues tuned to speake of him with *reverence*: Finally a [d] *life* so *ordered*, that men may say, hee is an holy God, who by his grace, maketh us an *holy* people.

2. That he would remove, & *root* out of our *harts*, *tongues*, & *lives*, al such *vices*, by & for which his name is *dishonoured*, as [e] *pride*, *profanenesse*, [f] *ignorance*, *infidelity*, [g] *unthankfulnesse*, *impatience*, &c. those *tongue-wormes* of [h] *swearing*, *blasphemie*, & *unreverent speaking* of him: Finally [i] *evill* & scandalous *life*, for which the name of God, and his *religion*, is evill spoken of in the world.

a Psa. 100. 3. & 67. 2.
b Psal. 115. 1
c Psal. 51. 15. & 45. 1
d Mat. 5. 16. 1 Pet. 2. 9. Tit. 2. 10.
e Pro. 8. 13
f Hos. 8. 12
g Rom. 1. 24.
h Ex. 20. 7
i Ro. 2. 23, 24.

SECT.

SECT. XLI.

Of the second Petition.

1 Q. WHat are the words of the second Petition?

A. [k] Thy kingdome come.

2 Q. What is the meaning of these words?

A. First, by the (*Kingdome*) of God wee must understand, not that [l] universall soveraignty which, as *Creator* he exerc seth over all *creatures*, disposing them all unto their proper ends for his glory: but the [m] *spirituall* regiment of the *Church* (and of all things for the *good* of the Church) wherein God hath appointed [n] *Christ* to bee the *King*, the [o] *saints* his *subjects*, the [p] *word* his *law*, the [q] *Angels*, and all creatures his *servants*, the [r] *Ministers* his *Heralds*, and Embassadours: finally, the [s] *Devils kingdome*, that is, wicked Angels, and men ([t] *enemies* to the Kingdome of Christ) his [u] *footstoole*.

Secondly, this Kingdome is said to (*come*,)

k Mat. 6. 10. Luk. 11. 2.

l Esa. 6. 5. Psal. 95. 3. &c.

m Ps. 110. 2. 1 Cor. 15. 25.

n Psa. 2. 6. Hos. 3. 5.

o Rev. 15. 3

p Iob. 22. 22.

q Heb. 1. 6

r 2 Cor. 5. 20.

s Mat. 12. 26.

t Luk. 19. 27.

u Ps. 110. 1.

1. I

1. In regard of *meanes*, where the [x] word of the *Kingdome* is published.
2. In regard of *efficacie*, where [y] from the *heart* obedience is yeelded.
3. In regard of *perfection*, it hath these *degrees:*

viz.
- [z] Increase of *grace* in the time of this *life:*
- The [a] *translation* of blessed soules into heaven, in the moment of *death:*
- Finally, the [b] *full redemption*, and glorification of the Saints, in soule and body, in the *life to come.*

x Mat. 12. 28. & 13. 19. Mar. 1. 15.
y Rom. 6. 17.
z Mat. 13. 8.
a Luk. 23. 42, 43.
b Mat. 25. 34.

4. *Q. What things doe we then crave of God, in this petition?*

A. Six things, *viz.*

1. That Satans [c] *Kingdome* may be *abolished*, the [d] *bonds* of spirituall *captivitie loosed*, the [e] power of *corruption*, that maketh us like well of our bondage, abated, the [f] instruments of Satans tyranny

c Acts 26. 18.
d 2 Tim. 2 26. Col. 1. 13.
e Gal. 5. 24.
f 2 Thess. 2. 8.

ranny (as the Turke and Pope, and all such outlawes from Christ) defeated.

2. That the *word* of the Kingdome, the rod and [g] *standard* of Christs power, may have [h] *free passage* every where, and bee gloriously lifted up and advanced.

3. That the eyes of *all* men, especially *Princes*, may bee opened to see the [i] *filthines* of the whore of Babylon, and the true [k] *beauty* of the pure religion, and *spouse* of Christ.

4. That all [l] *loyterers*, and tongue-tied Ministers removed, [m] *faithfull* and *able* watchmen may bee set over the flocke of Christ, with sufficient *encouragement* of maintenance, countenance, protection, &c.

5. That the Lord, by his *word* and *Spirit*, would [n] *rule* in the *hearts* and lives of his Saints: making them also *Kings*, in part, by overcomming the corruption, which

g Psal. 110.2. Esa. 11. 10.
h 2 Thess. 3.1.
i Rev. 17. 16.
k Esa. 60.3
l Esa. 56. 10,11.
m Matth. 9.38.
n Col. 3. 15.16.

which is in the world through lust.

6. That hee would *finish* the kingdome of *grace*, o *calling* his elect uncalled, p *confirming* such as stand, q *raising* the faine, r *comforting* the afflicted, &c. and hasten the kingdome of *glory*, both by s *taking* us in due time out of this conflicting life, into peace with Christ; and finally sending his Sonne the t *second* time for the *full salvation* of us, and all his chosen, that hee having raigned in us by *grace*, wee may everlastingly u raigne with him in glory.

o Gen. 9. 27.
p 2 Thess. 2. 17.
q Iam. 5. 15, 16.
r Esa. 61. 3
s Phil. 1. 23.
t Rev. 22. 20.
u 2 Tim. 2 12.

Sect. XLII.

Of the third Petition.

1 Q. WHat are the words of the *third petition?*

A. x *Thy will be done on earth, as it is in heaven.*

x Mat. 6. 10. Luk. 11. 2.

2 Q. *What is the meaning of these words?*

A. First, by this word (*thy*) wee exclude all *wils opposed* to, or *diverse* from the will of God: whether the will of [a] *Satan*, or our [b] *owne*, naturally corrupt, and *enthralled* to Satan; yea whatsoever [c] *lawfull* intentions or desires, repugnant to the *will* of God.

Secondly, by the (*will*) of God, wee here understand, not so much [d] *that* part, which he keepeth *secret* from us, his eternall *counsell*, the [e] *events* of outward things, [f] *times* and seasons, &c. which it is *unlawfull* to *enquire* into, impossible to *know*, or to *withstand*, and [g] *thanke* for us to *accomplish*, unto which we must *onely* with patience and contentment [h] *submit* our selves: as the *part* thereof, which is [i] *revealed*, and made knowne unto us in the word both in the *promises*, which we are to beleeve, and in the *precepts*, which (as *conditions* of obedience, in way of thanksgiving, annexed unto the promises) we are to *performe*.

Thirdly, by (*doing*) wee understand, not a good *intent* onely in the *heart*

a 2 Tim. 2 26.
b 1 Pet. 4. 2.
c 2 Sam. 7. 2, &c. Iam. 4. 15.
d Deut. 29 29.
e Prov. 27. 1.
f Act. 1. 7.
g Act. 4. 28
h Acts 21. 14.
i Deut. 29. 29.

heart, or a [k] *profession* of obedience in word and pretence: but an *actuall* and through [l] *performance* of what is required of us.

[k] Mat. 21. 30.
[l] Iam. 1. 25

Fourthly, where we say, (*in earth as in heaven*) wee propound to our selves the *patternes* of the [m] *Angles*, and blessed soules, who being *freed* from all *mixture* of corruption, doe in their kinde, *perfectly* obey God; whom therefore wee desire to *imitate* in the *manner*, though wee know wee cannot *equall* them in *measure*, and degree of obedience.

[m] Psa. 103 20, & 21.

3 Q. *What doe we then aske of God in this Petition?*

A. Three things, *viz.*

1. That all *wills* of wicked [n] *Angels* and [o] *men*, as *contrary* to the *will* of God, may bee *disappointed*.

[n] Zech. 3. 2
[o] Psa. 140. 8

2. That in us, [p] *ignorance* of the *revealed* will of God, [q] *rebellion*, *disobedience*, *murmurings*, &c. being *removed*, all *pretences* and *dispensations*, or powers, *presuming* to dispense with

[p] Psa. 119. 18.
[q] 1 Sam. 15 22, 23.

the will of God, *disclaimed*, and our *hearts* by grace [r] *set at large*, *strengthned*, and [s] *directed*, we may both *know*, and *obey* the will of our heavenly Father & Lord.

3. That, for the *manner* of performance, we may (after the *heavenly* patterne afore mentioned) [t] *willingly* without constraint, or repugnancie, [u] *speedily* without delay, [x] *sincerely* without hypocrisie, [y] *fully* without reservation, and [z] *constantly* without intermission, *beleeve* the promise of mercie, and obey the precepts of holinesse.

[r] Psal. 119 32.
[s] Vers. 36.
[t] Ps. 110. 3
[u] Psal. 119 60.
[x] Deut. 5. 28, 29.
[y] Ps. 119. 6
[z] Ver. 112

Sect. XLIII.

Of the fourth Petition.

1. Q. *THus farre of the three first petitions for things concerning God: To come to the three latter concerning our selves; What are we generally to note in them?*

A. T

A. The order and *dependance* they have

1. From the *former* three concerning God: for we are *then* allowed and [a] *not* till then, to seeke good things for our *selves*, when wee have *first* minded & sought those things that concerne the glory of *God*; becauſe unto [b] godlineſſe *only* the *promiſes* of this life, and that which is to come, are entailed.

2. Betweene *themſelves*; wherein is to be obſerved,

First, that wee have but *one* petition for *outward* things, as *leſſe* to bee eſteemed: but for *ſpirituall* things *two*, as about [c] which, our care is to bee *doubled*.

Secondly, that yet the *firſt place* is given to *outward* things; not as *chiefeſt*, but as [d] *helps* to enable us to *ſpirituall* duties, and as *ſteps* [e] whereby our weake faith may the better *aſcend* to lay claime and hold on *ſpirituall* graces.

Thirdly, that, according to the

a Luk. 17. 7, &c.

b 1 Tim. 4. 8.

c Mat. 6. 33.

d Gen. 28. 20, 21.

e Acts 17. 27, 28.

order observed in the *Creed*, (called the Apostles) we are taught to *depend*

- On the *providence* of God the Father, our *Creatour*, for outward blessings:
- On the *mercy* of Christ, our *Saviour*, for the remission of our sinnes:
- On the powerfull *assistance* of the holy Spirit, our *sanctifier*, for the *resisting* and *subduing* of al temptation unto evill.

Lastly, that in *all* these petitions, under *one* thing expressed, *other* things of like nature are to bee conceived, as shall appeare.

2 Q. *To proceed in order: What are the words of the fourth petition?*

A. [f]*Give us this day our daily bread.*

f Matth. 6. 11. Luk. 11. 3.

3 Q. *What is the meaning of these words?*

A. First, by (*bread*) wee must understand [g] *all outward* things, serving for our

g Prov. 27. 27. & 31. 14.

our *neceßitie*, and *ſober delight*, as *food*, *phyſicke*, *ſleepe*, *raiment*, *houſe*, &c. together with the *meanes* thereof, as *peace*, *ſeaſonable weather*, and ſuch like.

Secondly, by (*daily*) bread or bread, (*inſtanly neceſſary*) or (*ſuch as is to be added to our ſubſtance*) we underſtand *ſuch proviſion*, and ſuch a *proportion* thereof, as may beſt [h] *agree* with our *nature*, *charge*, and *calling*.

[h] Pro. 30. 8

Thirdly, by (*our*) bread, wee underſtand [i] *ſuch*, as commeth to us by the *bleſſing* of God on our lawfull *labours*, ſo that neither God, nor man, can juſtly *implead* us for it.

[i] 2 Theſſ. 3. 12.

Fourthly, when wee ſay, (*give*) wee profeſſe our ſelves [k] *unable*, by any ſervice or labour, to *merit* our bread (much leſſe our ſalvation) at the hands of God; but that, our *right* unto the creatures being *forfeited* in *Adam*, wee now have nothing to *plead*, but onely Gods deed of *gift*, made unto us in Chriſt, the ſecond *Adam*, and heire of all things; [l] *in* whom and [m] *with* whom all things are convayed to us.

[k] Luke 17 10. Gen. 32. 10.

[l] Heb. 1. 2. [m] Rom. 8. 32.

Fiſtly, when we ſay give (*us*) we profeſſe our ſelves petitioners for *all* men, eſpecially the *houſhold of faith*; that for the moſt part *every one* may have ſufficient, and, where want is, [n] *others* may be enabled to ſupply it out of their abundance.

[n] 2 Cor. 8.14.

Laſtly, when we ſay (*this day*) or (*ſo the day*) we profeſſe the [o] *moderation* of our *care*, and *deſire* of earthly things, with our *purpoſe* every day, by labour and praier to ſeeke theſe bleſſings at the hand of God.

[o] Mat. 6. 34.

4 Q. *What doe we then beg of God in this petition?*

A. Two things. *Viz.*

Firſt, *bread:* [p] not *quailes*, or *delicates*, not *riches*, and *ſuperfluitie*: but a *proportion* of *maintenance*, *credit*, *libertie*, &c. [q] *convenient* for us: and that with *condition* [r] if God ſhall ſee good, which is a caution *proper* to this Petition for outward things.

[p] Iam. 4 3. Num. 11. 4,5,6.
[q] Prov. 30.8. 1 Tim. 6.8
[r] Iam. 4. 15. 2 Sam. 7. 27.

Secondly, *faith* and *grace*, as well in [s] *want*, as in *abundance*, to depend on the providence of God for outward things: to bee [t] *contented* with, and

[s] Phil. 4. 12.
[t] Heb. 13. 5.

thank-

thankfull for the *portion* which it shall please the Lord to [a] *measure* out unto us, as his *gift*; not *envying* such, to whom hee giveth more: to [b] *labour* with our hands the thing that is good, that wee may eat our owne bread: to adde unto our labour [c] prayer, and thanksgiving, as whereby, on *our* part, all Gods blessings are *assured*, and *sanctified* unto us: Finally, to [d] *containe* our selves within the *care* for the *meanes*, leaving events unto Gods *onely* disposition.

[a] Psal. 16. 6.
[b] Eph. 4. 28.
[c] 1 Tim. 4. 4, 5.
[d] Phil. 4. 6 Psal. 37. 5.

SECT. XLIIII.

Of the fift Petition.

1 Q. *WHat are the words of the fift Petition?*

A. [e] *And forgive us our debts, as we also forgive our debtors:* where, besides the Petition, is a reason added for confirmation thereof.

[e] Mat. 6. 12 Luk. 11. 4.

2 Q. *What is the meaning of the words?*

A. First, by [*debts*] wee must understand

ſtand *ſinners* (as Saint *Luke* expoundeth the *metaphor*,) and that not in themſelves, as *breaches* of the Law of God, (for who would ſay that wee owe and are to pay *ſinne* unto God?) but with reſpect to the *puniſhment*, and ſatisfaction, due to Gods juſtice for the *offence* of ſinnes. For our *debt* properly being [a] *obedience*, wherein wee were bound under *penaltie* of all the curſes of the *Law*, eſpecially eternall death; wee *all* in *Adam forfeited* that *bond*, whereby the [b] *penaltie* became our *debt*, and is daily increaſed in us all by ſinning.

[a] Rom. 8. 12. & 13. 8 Gal. 5. 3.

[b] Luk. 13. 4. Mat. 18. 24, &c. Rom 6. 23

Secondly, by [*forgiveneſſe*] wee underſtand ſuch *remiſſion*, as may agree with Gods *juſtice*, which will not endure him to bee a *loſer*: wherefore it is forgiveneſſe of *us*, by taking payment of [c] *another*, even of our *ſurety* [d] Jeſus Chriſt, in our behalfe.

[c] Iob. 33. 24.
[d] 1 Ioh. 2. 2

Thirdly, by ſaying [*us*] and [*ours*] wee [e] include with our ſelves, in this petition, as *many* as are in Chriſt, enabled by a true *faith*, to *lay hold* on him, and to *plead* his paiment and ſatisfaction.

[e] Pſal. 130 7, 8. & 51. 10.

Fourthly,

Fourthly, under *one* part of our *Iustification*, to wit, the *remission*, or not imputation of sinnes unto death, by meanes of the *satisfaction* of Christs sufferings, wee doe also conceive the *other* part which is the *imputation* of his *holinesse* unto life eternall, as *implyed* under the former, and inseparably [a] *annexed* thereto.

[a] 2 Cor. 5. 21.

Fiftly, when wee say, [*as we*] or [*for wee also forgive*, &c.] we *argue* with the Lord, not from *merit*, but [b] from the *model* of Gods grace in us; which being *incomparably* inferiour to the mercie and love of God, and yet disposing us to *forgive* and let fall (in regard of *hatred* or private [c] *revenge*) any wrongs and injurie of our brother against us; may both [d] *stirre up* the compassion of the Lord towards us his children, and [e] *assure* us of the attaining of this our request.

[b] Mat. 6. 14, 15.

[c] Rom. 12 19.

[d] Neh. 5. 19.

[e] Iam. 2. 13

3 Q. *What doe wee then aske of God in this Petition?*

A. Five things: *Viz.*

First *grace*, feelingly to [f] *know*, and frankly to *confesse*, without *excuse*, or

[f] Psa. 51. 3

or extenuation, *the great debt* of our
[a] Pſal.130 3.& 43. 2. finnes, and utter [a] *inability* to *ſatisfie* for the ſame, or for the leaſt *part* thereof.

[b] Luk. 17. 5. [c] Pſa. 53. 5 Secondly, the power of [b] *faith*, to lay hold on the [c] *meritorious* ſufferings and obedience of our Lord Jeſus Chriſt, unto our full *juſtification*.

[d] Rom. 8. 15, 16. Thirdly, the [d] *teſtimony of the ſpirit* of Chriſt, *exemplifying*, and applying the *generall* pardon of ſinnes, *once* for all granted to us at our converſion, unto the *ſeverall* ſinnes, and *debts*, of *every day* and moment of our life.

[e] Ier. 14. 7. Fourthly; wee pray for *remiſſion* of ſinne, not as intending, our ſelves, to undergoe the [e] *puniſhment*, or any part thereof, but contrariwiſe that the *whole* debt (which is *properly* the puniſhment, as hath beene ſhewed) may be accepted at the hands of Chriſt our ſurety, and *wee* fully diſcharged, and *acquited*; ſo that [f] nothing may remaine on our account, but the *righteouſneſſe* of Chriſt, whereby the *favour* and *kingdome* of God is *purchaſed* for us.

[f] Phil. 3. 8, 9. Laſtly, that wee may not be deſtitute of

of so *important* an [a] *argument*, both to plead for mercy with God, and to assure our selves of successe (and so with the hypocrite, by *mocking* the Lord, bring a *curse* upon our selves instead of a *blessing*) we desire of God a *portion* of that *mercy*, which is so *abundant* in him, that wee may be *tenderly affected* one towards another, [b] *forgiving* one another, even as God for Christs sake forgiveth us.

[a] Mat. 11. 25. 1 Ioh. 3. 14.

[b] Eph. 4. 32. Col. 3. 13.

SECT. XLV.

Of the sixt Petition.

1 Q. *WHat are the words of the sixt, and last Petition?*

A. [c] *And lead us not into temptation, but deliver us from evill.*

[c] Mat. 6. 13. Luk. 11. 4.

2 Q. *What is the meaning of these words?*

First, by [*temptations*] are meant *whatsoever* things, by the *corruption* of our nature, are unto *us occasions* of sinne, as [d] *prosperity*, *adversity*, &c.

[d] Pro. 30. 9.

Secondly, when wee say [*lead us not*] wee acknowledge that God, though *he*

[a] *he tempteth no man unto evill*, yet sometimes [b] *leadeth men* into temptations of *probation*, and that

1. By unusuall *probatorie precepts*, as [c] when hee commanded *Abraham* to *kill* his sonne.
2. By sending an [d] *extraordinary* measure of *prosperity*, or *adversity*.
3. By *letting loose* Satan (his bandog) to [e] *buffet* and molest the *godly*, as *Paul*: or to [f] *seduce* the *wicked*, as *Ahabs* Prophets.
4. By *desertion*, leaving men to themselves, whether [g] *for a time* as [h] *Hezekiah* in the businesse of the king of Babels Embassage: or utterly, as those, whom hee justly *giveth up* to their owne [i] *lusts*, and the [k] *power* of Satan.

Thirdly, by [*delivering*] is meant a *forcible* [l] *rescuing* of our nature, neither *able*, nor *willing*, to helpe it selfe out of these dangers.

Fourthly, by [*evill*] is meant, either the [m] *evill one*, Satan, who pretendeth to have power over us: or the *effects* of temp-

[a] Iam. 1. 13.
[b] Mat. 4. 1.
[c] Gen. 22. 1, &c.
[d] Deut 8. 16.
[e] 2 Cor. 1. 7.
[f] 1 Kin. 12 22.
[g] Hos. 5. 15
[h] 2 Chr. 32. 31.
[i] Rom. 1. 26, 28.
[k] Act. 5. 3.
[l] Rom. 7. 24.
[m] 1 Ioh 5. 18, 19.

temptation, which, without the speciall grace of God, is extremely *evill*; to wit, [a] *sinne* and *damnation*. [a] 1 Tim. 6 9.

Lastly, under *one* part of *Sanctification*, that is, the *avoyding* and mortifying of sin, is implyed the [b] *other* part also, which is abilitie unto *new obedience*. [b] 2 Cor. 7. 1. Rom. 6. 11

3 Q. *What doe wee then aske of God in this Petition?*

A. That *sinne* may [c] not onely bee *pardoned* unto us, but also *mortified* in us, and wee *raised* up to new obedience; whereto belong these *six* things, *viz.* [c] Rom. 6. 1, 2.

First, that seeing [d] wee cannot bee *tempted* without the *will* of God, nor *resist* without his *power*, if it bee his blessed will, hee would give us [e] *neither* poverty *nor* riches, nor any such thing as may *endanger* our spirituall estate. [d] Iob 1, 10 [e] 2 Cor. 12 9. [f] Pro. 30. 8

Secondly, that hee would [g] *tye* up Satan, and restraine his malice, and power, or else make us [h] *wise* to know and avoyd his stratagems: [i] *preserve* us from the evill that is in the world: and *abate* the power of [k] *corruption*, [g] 2 Cor. 12 8. [h] 2 Cor. 2. 11. [i] Ioh. 17. 15. [k] Ro. 7. 24, 25.

ou, that is within us.

Thirdly, that in *temptations* (if he see *good* to prove us,) he would alwa[ys] *ſtand* by us with his grace, to [a] *keepe* u[s] from falling, and to *give* us an [b] *holy* [iſſue] of our trials.

Fourthly, that, *leaving* us at any tim[e] to our owne *weakeneſſe*, for our *humi-liation*, hee would graciouſly [c] *raiſe* u[s] *up* againe, with *increaſe* of *ſpiritu[all]* ſtrength and courage.

Fiftly, that hee would put *an end* [to] all tryalls, and to theſe *dayes* of *confu[ſion]* in his owne good time, [d] *treading* [Sa]*tan* with his *forces*, for ever *under* [our] *feete*.

Laſtly, that hee would [e] *increaſe* [and] *perfect* the worke of his *grace* in us, [en]*abling* us to every *good* worke, and [in] ſtead of *temptations* to the *contrary*, affording us all *helps* unto *well-doing*, as good *examples*, holy *counſels*, and [ſo]me couragements, &c.

a 1 Cor. 10 13. Ind. vct. 24
b Eſay 27. 9.
c Pſal. 51. 12.
d Rom. 16 20.
e Heb. 1. 21.

Sect

Sect. XLVI.

Of the conclusion of the Lords Praier; and of the ordinary circumstance, and kindes of Prayer.

1 Q. WHat is the Confirmation, and close of this Prayer?

A. [a] For thine is the kingdome, and the power, and the glory, for ever, Amen. Which words, though not repeated by Saint *Luke*, yet are expresly mentioned by Saint *Matthew*, and therefore causelesly, and *without warrant*, *omitted* by the Church of *Rome*. [a] Mat. 6. 13

2. Q. *What is the meaning of these words?*

First, by [*Kingdome*] wee here understand Gods [b] *absolute soveraignty*, and right over all things. [b] 1 Chr. 29. 11.

Secondly, by [*power*] wee understand the [c] *omnipotency* of God, whereby hee is *able* to *doe whatsoever* he *will*. [c] Luk. 1. 37

Thirdly, by [*glory*] wee doe [d] *thankefully* referre *all* good things to the *honour* & *service* of God that *giveth* them. [d] Psal. 65. 1, 2.

Fourthly, when wee say [*thine*] [*for ever*,] wee *exclude* all *creatures* from *fellowship* with God, in these *attributes*, because howsoever *Kingdome*, *power*, and *glory*, are *communicated* to some creatures (namely [a] *Princes* as Gods *instruments*, and [b] *Vicegerents*) yet God *alone* claimeth them [c] *originally* of *himself*, [d] *absolutely* without *dependance*, or *controll*, [e] *eternally* without *beginning or end*.

a Dan. 2. 37.
b Psal. 82. 6.
c Rom. 13. 1
d Pro. 8. 15 Iob 33. 13.
e 1 Tim. 1. 17.

Lastly, by [*Amen*] wee understand [f] *so be it*, or *so it is*, or *shall be*.

f Re. 22. 20 21.

3 Q. *How is this a close of confirmation to our requests?*

A. Because wee doe not only in *generall* ascribe *Kingdome*, *power*, and *glory*, unto God, as his *due*, but also with *respect* unto our *prayers*, and unto *beleeving* and professing, that hee, [g] *King* of heaven and earth, hath [h] *authoritie* to *dispose* of all his *treasures* as *omnipotent*, is [i] *able* to doe exceeding abundantly above all that wee aske or thinke: Finally, as the God of [k] *mercie* is *interessed* in the [l] *welfare* of his servants, for the maintaining of

g Revel. 3. 7.
h Eph. 3. 20.
i Psal. 35. 27.

nour of his name, and [a]truth of his promises. Wherefore wee also [b]set to our seale in the word of faith [Amen] not onely testifying our earnest desire that so it may bee, but expressing our full assurance that so it shall bee, as wee have prayed, according to the will of God, being already [c]let in by the way of faithfull prayer into the rich treasury of his mercies.

[a] Psal. 119. 49.
[b] Ioh 3. 33.
[c] Mat. 7. 8.

4 Q. *This forme being so absolute, what need wee use any other words in praying?*

A. Because, as to *refuse* this forme argoureth of a proud *contempt* of Christs ordinance, so to *confine* our selves to these words *alone*, argueth extreame *idlenesse* in this duty, wherein *varietie* of words is required for the *powring out* of our soules before the Lord, and oftentimes according to the occasion, some [d]*one* petition is more then the rest, to bee *insisted* on and importuned. Wherefore our blessed Saviour hath commended this forme unto us, as an excellent *copie* of *lesson*, to bee both *repeated*, and

[d] Mat. 26. 41.

as wee may, *imitated*, or at the leaſt, *aimed* at, by *us* his ſcholers; for which cauſe both [a] he *himſelfe* and his [b] *Apoſtles*, are recorded to have prayed in *other* words, which yet may be referred to theſe. Finally, the *liberty*, which the Lord affordeth us, is not to bee abridged, or deſpiſed, who admitteth all *languages*, *words* and *formes*, agreeable to this *patterne*, whether [c] *read*, *rehearſed* by *heart*, or preſently *conceived*; ſo be it, we [d] pray both with *ſpirit* and affection, and with *underſtanding* alſo.

[a] Ioh. 17. 1 &c.
[b] Act 2. 44. &c.
[c] 2 Chro. 29. 30. Pſal 90. & 92. *ſee the titles.* Num. 10. 35, 36.
[d] 1 Cor. 14 15.

5. Q. *What geſtures of body muſt we vſe in praying?*

A. Such as may beſt *expreſſe* and *increaſe* the *reverence*, *humility*, *fervencie*, and *affiance*, that ought to bee in our hearts: as the [e] *bowing* of our *knees*, [f] *lifting* up of our *hands*, and *eyes* to heaven &c. which yet are not [g] *alwaies*, or abſolutely neceſſary, ſo our [h] *hearts* be lifted up, and the knees of our [i] *conſciences* bowed before the Lord; and nothing done *unbeſeeming* the *companie*, with whom we pray

[e] Eph. 3. 14.
[f] Lam. 3. 41. Ioh. 17. 2.
[g] Luk 18. 13.
[h] Pſal. 143 8.
[i] Phil. 2. 10.

pray, and the *kinde* of prayer.

6. Q. *What kinds are there of prayer?*

A. They are two: *Viz.*

1. *Publique*, in the [a] *assembly*, or congregation, wherein our *behaviour* must bee [b] *such*, as may *witnesse* our *communion*, and desire of *mutuall* edification.

2. *Private*, that is, either with our [c] *families*, or private *friends*, or [d] *solitary* by our selves; wherein wee have [e] *more* liberty of *words*, and *gestures*, then in company.

7 Q. *Where must we pray?*

A. Generally [f] *all* places are allowed, the [g] *ceremoniall* differences of place being *removed*, & Christ, our *propitiatorie*, everie where [h] *present* before us: notwithstanding, according to the kinds aforementioned, the publique place of *resort*, for the worship of God, [i] best fitteth *common* prayers, and the private *house*, or [k] *closet*, is most convenient for *private* supplication: howsoever the [l] *sudden* lifting up of the heart in *secret* unto God, may bee

a Psal. 34. 1. &c.
b 1 Cor. 14. 40.
c 2 Sam. 6 20.
d Mat. 6. 6
e 1 Kin. 18 42.
f 1 Tim. 2. 8.
g Ioh. 4. 21, &c.
h Mat. 18. 20.
i Esa. 56. 7. Ioel 2. 17.
k Mat. 6. 6.
l Neh. 2. 4.

as occasion is, (without gesture) in *whatsoever* place or company.

Q. *When must we pray?*

A. [a] *Continually*, as the Apostle enjoyneth: for the whole *course* of a Christian is a perpetuall *entercourse* with the Lord: either *suing* for mercies, or [b] *waiting* for the answere of his suits, or rendring thankes for graces received: nevertheless *ordinarie* the [c] *Sabbath* among the dayes of the weeke, and [d] *morning* and *evening* among the houres of the day, are to be perferred; whereto *such* times must bee added, wherein wee [e] *enter* into *businesse*, or [f] *receive* any of the *ventures* and *blessings* of God: extraordinarily [g] *other* dayes, or houres, must also bee set apart for prayer; especially in *case* requiring longer continuance therein, together with the [h] *extraordinary circumstances of fasting*, for the *intension* of our prayers.

a 1 Thess. 5 17.
b Psal. 5. 3. Luk 2. 47.
c Psal. 92. title.
d ve. 2.
e Col. 3. 17. Pro. 3. 6.
f 1 Cor. 10 31. 1 Tim. 4. 4. 5.
g Psal. 55. 17. & 119. 62. 164.
h 1 Cor. 7. 5.

SECT. XLVII.

Of fasting, the extraordinary circumstance of Prayer.

1. Q. TO adde somewhat then concerning *Fasting*; VVhat meane you thereby?

A. Not any *naturall* abstinence, arising from *sicknesse*: nor *medicinall*, used to prevent, or remove the same: nor *civill*, *enjoyned* sometimes by authoritie, as in case of *dearth*, sometimes [a] *enforced* by *necessity*, as in *siege*, *seafaring*, &c. nor yet *morall*, for [b] *subduing* of carnall *concupiscence*, and preservation of *chastitie*, required (especially in *some* constitutions,) by vertue of the 7. Commandement: but [c] *religious*, that is, referred to *religious* ends, for the *furtherance* of the speciall practise of *repentance*, and the *enforcing* of our *prayers*.

[a] 2 Kin. 6. 25.
[b] 1 Cor. 9. 27
[c] Ioel. 1. 14.

1 Q. *What necessitie is there of Fasting?*

A. Howsoever the [a] Kingdome of God consist not *properly* in the matter of *meat* and *drinke*, whether [a] *eaten* or *forborne*; yet fasting, as an extraordinary *helpe* unto the chiefe exercises of piety, hath the warrant and waight of a *dutie*, as well from *precepts* as *examples*, both out of the [b] *old* Testament and the [c] *new*.

3 Q. *When is this religious extraordinary of fasting to bee performed of Christians?*

A. When God calleth upon us for this dutie by the [d] *occasions*, arising from his *providence*, and our own *necessities*;

4 Q. *What are those occasions, whereby the Lord calleth us to fasting?*

A. They are generally two: *Viz.*

1. *Evills*, which, being *felt*, or *feared*, wee desire to *remove*, or *prevent*; as [e] *sins*, and the [f] *judgements* of God for sinne.

2. *Good things*, [g] *spirituall*, or [h] *outward*, which wee desire to *enjoy*, and therefore doe *thus* seek them, and *prepare* our selves for the receiving of them.

5 Q. *Who*

[a] Rom. 14 17.
[b] Levit. 23 27. &c. Ioel 2. 12 Esa. 22. 12.
[c] Mat. 9. 14, 15. Act. 13. 3.
[d] Mat. 9. 15
[e] 1 Sam. 7. 6. 1 Cor. 5. 2
[f] Esther 4. 16. Ionah 3. 7 Mat 17. 21
[g] Act. 10. 20.
[h] Neh. 1. 4

5. Q. *VVhom doth God call unto this exercise of fasting?*

A. [a] *All* Christians, *inabled* by understanding, and grace, to *judge* and *performe* aright this weighty duty, unlesse any bee exempted by present [b] *debility*: but *differently*, according to the severs *occasions* of fasting, and *kindes* thereon depending.

a Zech. 12. 12, &c.

b Mat. 12. 7. 1 Sam. 14 29, 30.

6 Q. *VVhat are the kindes of fasting?*

A. They are two, *viz.*

1. *Publique*, when the [c] *governours* and magistrates, stirred up by consideration of common [d] *sinnes*, [e] *calamities*, *necessities*, or *businesses* of great importance, doe, in the name of God, blow the *trumpet*, and call a solemn *assembly*, or assemblies; in which case hee that obeyeth not, is [f] *culpable* before God and man.

c Ioel 2. 15.
d Nehem. 9. 1. &c.
e Iona. 3. 7. 8.
f Levit. 23 29.

2. *Private*, when upon the *view* either of [g] *publique* causes, not considered of by such as are in authoritie, or of the like, but more *private* occasions (as domesticall, or personall, &c.) a Christian is mooved, either with his [h] *familie*, or speciall friends

g Ezek. 9. 4. Ier. 13. 17

h Zech. 12 12. 1 Cor. 7. 5.

friends, or by himselfe i *solitarily* to humble himselfe before the Lord.

Wherein the more *secrecie* is used, the greater proofe is there of *sincerity* and hope of *blessing*.

7 Q. *What are the parts of a true Christian fast?*

A. They are two: *viz.*

First, k *bodily exercise, serving* to the inward substance.

Secondly, an *inward substance, sanctifying* the bodily exercise, and making it profitable unto the users.

8 Q. *What is the bodily exercise in fasting?*

A. It is the *forbearing* of things otherwise lawfull, and convenient, as *labour* in our vocations (in which respect such times are called l *Sabbaths*) m *food* (from whence the whole action hath his name of fasting) *sleepe*, n *use of the mariage bed*, o *musique, mirth, perfumes*, p *choyce apparell*, or whatsoever ornaments of the bodie. All which, and the *like*, are to be foreborne, in *whole* or in *part*, for the *time* of humiliation (as from q morning till evening,

i Mat. 6. 17.

k 1 Tim. 4. 8.

l Lev. 23. 32.
m Esther 4. 16.
n Ioel 2. 16.
1 Cor. 7. 5
o Dan. 6. 18.
p Exo. 33. 4. &c.
q Iud. 20. 26.
2 Sam. 3. 35.

ning, or from [r] evening till evening againe) so as *nature* bee *chastized*, but not *disabled* for service; and the *delights* of sense layd aside, but yet without *annoyance* and uncomlinesse.

[r] Lev. 23. 32.

6 Q. *What is the spirituall substance of duty, whereto the bodily exercise serveth?*

A. It is an extraordinary endeavour of [s] *humbling* our soules before the Lord, & of *seeking* his face and favour: consisting

[s] Ezra 8. 21.

1. In the [t] *abasing* of our selves by *examination*, *confession* and hearty *bewailing* of our owne, and the common [u] *sinnes*; setting before our eyes the glasse of Gods holy *Law*, with the bitter *curses*, threatned to the breakers thereof, the *examples* of vengeance on the wicked, the *judgements* now felt, or feared of us: but especially the spirituall [x] *contemplation* of our blessed Saviour, bleeding on the crosse, with the *wounds*, which *our* sinnes have forced upon him.

[t] Ioel 2. 13.

[u] Ezra 9. 3. 4. &c. Neh. 9. 1. 2. &c. Dan. 9. 3. 4. 5. &c.

[x] Zech. 12 10. &c.

2. In

2. In [a] *drawing neere* unto the Lord by *faith*, enabling us not onely fervently and importunately to *knocke* at the gate of his mercy for the [b] *pardon* of sinne, *removall* of judgements, and *grant* of the graces, and blessings, we need: but also to make a [c] *covenant* with his Majestie, of [d] *renewing*, and *bettering* our *repentance* thenceforward, in a more earnest and effectuall *hatred* of sinne, and *love* of righteousnesse.

10. Q. *What fruit or successe may wee looke for, having thus sought the Lord?*

A. [e] Who knoweth, whether by this meanes wee may *stand in the gap* and cause the Lord to *repent* of the evill intended, and to *spare* his people? At the least, for *our* particular, we shall receive the [f] *marke*, and mercy promised to such as *mourne* for the abhominations, generally committed; [g] together with plentifull *evidence* of our salvation.

a Luk.15. 18,21.
b Psal.51 12.&c.& vers.14.
c Neh.9. 38.
d Esay 55. 7. Ionah 3.8.
e Ioel.2. 14,18,&c. Ionah.3 9,10.
f Ezek.9. 4.6.
g Mat.6. 18. Prou.28. 13. 1 Ioh 1.9.

ſalvation, and *aſſurance* of the love of God towards us; *ſtrength* againſt temptations; *patience* and *comfort* in afflictions; with all other *graces* plentifully vouchſafed (eſpecially upon ſuch *renuing* of acquaintance) by [b] him who is the *rewarder* of all that come unto him. So that wee neede not doubt, but that as wee have [i] *ſowne* in *teares*, ſo we ſhall *reape in joy*: and as we have *ſought* the Lord with *faſting* and mourning, ſo yee will yet againe bee [k] *ſought*, and found of us, with holy *faſting* and ſpirituall rejoycing.

[b] Heb. 11. 6.
[i] Pſal. 126. 5.
[k] Ezek. 36 37.
[l] Pſal. 30. 11, 12 & 50. 15. Neh. 8. 10 Eſther. 9. 22.

A [l] *Dutie* required, for the *acknowledgement* of ſuch mercies, as wee have by the former courſe *obtained*: and ſo *anſwering* thereto, that from the *one*, with due *reference*, the *other* may be conceived.

SECT.

Sect. XLVIII.

Of Almes.

1. Q. *Having spoken of Prayer; and of Fasting, the extraordinary circumstance thereof: let us proceed to Almes. What is Almes?*

A. It is a *dutie* of Christian *love*, whereby [m] such as *have* this worlds good, doe *freely* impart to such as are in *want*.

2. Q. *How can it bee both a duty, and withall free?*

A. 1. That it is a *duty* appeareth by many formall [n] *precepts*, touching this matter: in that it is called our [o] *justice*, or righteousnesse: in that every man is a [p] *steward* of Gods blessings for the benefit of others: Finally, in that according to the *performance*, or *neglect*, even of this duty, men shall be [q] judged at the last day.

2. It is *free*, not as being left by God unto our *choyce*, whether wee will doe it or no, but as proceeding from

[m] 2 Tim 6.17.18. Mat.5.42.

[n] Deut. 15 7 &c. Heb13.16

[o] Pf.112.9 Mat.6.1.

[p] 1 Pet.4. 10.

[q] Mat. 25. 35.42.

from an heart [r] *freely* and *cheerefully* performing this *obedience* to God, and *releefe* to our brother, without compulsion of human law, &c.

3. Q. *Who are to give Almes?*

A. [f] Whosoever *hath* this worlds good, that is, such a *portion*, out of which, by *frugality*, something may bee *spared*, though it bee but [t] *two mites*. And therefore not onely [u] *rich* men, and *housholders* are to give, but also such as [x] *labour* with their hands, out of their *earnings*: *servants* out of their *wages*: *children* out of their Parents *allowance*: *wives* out of any *portion* they have in *severall* without their husbands, or *allowance* from their husbands, or out of the *common* stocke they enjoy with their husbands; provided the husbands *consent* (in whom the possession fundamentally remaineth) bee either *expressed*, or by silence, or not gaine-saying, *implyed*: Finally, even they that live upon *liberall* almes, must [y] spare something unto those, that have *little* or no supply.

[r] 2 Cor. 9. 7.

[f] 1 Ioh. 3. 17.

[t] Luk. 21. 2. 3.

[u] 1 Tim. 6 17.

[x] Eph. 4. 28.

[y] 2 Cor. 8. 2. 14.

4 Q. *May*

4 Q. *May there not be some cases, wherein such, as are accountable to others, may give without their knowledge; yea, against their will?*

A. Yes; as appeareth in the wise and commendable [a] example of *Abigail*; to wit, when the *life* and whole estate of the giver or receiver, may be *now* or not at all, *thus*, or not otherwise, preserved. For [b] extreame necessity *dispenseth* with the ordinary course of duty, both to GOD, and man.

[a] 1 Sam. 25. 3, &c.

[b] Mat. 12. 7.

5 Q. *Whereof must we give Almes?*

A. Of that [c] *good* thing (that is *wholesome*, and *profitable* to the receiver) which is justly *our owne*, not to other mans, unlesse in case of *extremity* before mentioned. For otherwise of goods *evill gotten*, or wrongfully detained, not *Almes* but [d] *restitution* must be made.

[c] Neh. 8. 10.

[d] Luk 19. 8.

6 Q. *How much must we give?*

A. Wee must [e] sow *liberally*, that we may reape also liberally: notwithstanding, in the *quantity*, and *proportion* of *Almes*, *respect* must be had,

[e] 2 Cor. 9. 6. Gal. 6. 7. Pro. 11. 25.

I. To

1. To the [f] *ability* of the *giver*; who is not bound *so* to give, as utterly to [g] *impoverish* himselfe, and to make himselfe [h] of a *giver a receiver*; (save that in a *common* and extreame *necessitie* of the Church, [i] *every one* must bee content to *abate* of his revenues, that the *rest* may not *perish*, and *some* whose hearts God shall move, may [k] *voluntarily* and commendably *sell all*, and put it into the common stock:) Yea, it is *unlawfull so* to give unto some *one* good use, as to *disable* our selves for the service of the *Common-wealth*, *Church*, or *Saints* in *generall*, or for the releefe of our [l] *Family* or *kindred* in *speciall*.

2. To the *condition* of the *receiver*, that his [m] *necessitie* may be *supplyed*; not as to make him of a *receiver*, a *giver*: for this is to give a *patrimony*, not an *Almes*; and belongeth rather to *justice*, binding men to provide for those of their owne *houshold*, then to *mercy*.

7 Q. *To whom must we give?*

P A. To

[f] Luk. 3. 11. 1 Cor. 16. 2. [g] 2 Cor. 8. 13. [h] Acts 20. 35. [i] 2 Cor. 8. 1, 2, 9. Luk. 12. 33 [k] Act. 4. 34. 35. with Acts 5. 4 [l] 1 Tim. 5 8. [m] 2 Cor. 9. 12. Iob 31. 17 18, &c. Iam. 2. 15, 16.

A. To [n] *such* as are in want: [b]
with this difference;

1. In preſent *extremitie*, wee [m]
preſerve *life* in whomſoever, [o] wh
out *enquiring* who or what an [o]
the party be.

2. In caſes admitting [p] *deliberati*
wee muſt *confine* our Almes to ſu
whom [q] God hath *made* poore:
orphans, *aged*, *ſicke*, *blind*, *lame*,
[r] *trembling hand*, &c. wherein
gifts are moſt commendable,
extend unto *perpetuitie*, as the
recting or endowing of [s] *Churc*
[t] *ſchooles* of good learning, *
ſpitalls, &c. but as for ſuch, as tu
begging into an *Art* or occupati
they are *by order* to bee [x] *compe*
to worke for their maintenanc
which is the *beſt*, and grea
Almes.

8 Q. *What order muſt wee obſerve*
giving?

A. Wee muſt *begin* with ſuch,
are *neereſt* to us in regard of [y] *dom*
call, [z] *civill*, or * *Chriſtian* neighb
hood (according as the lawes of

[n] Mat. 5. 22. Rom. 12. 10.
[o] Luk. 10. 33. with Iohn 4. 9.
[p] Pſal. 41. 1.
[q] Deu. 15. 7. 11.
[r] Leu. 25. 35.
[s] Luk. 7. 5
[t] 2 King. 6 1. &c. 2 Chro. 34. 22.
[u] Ioh. 5. 2. 3.
[x] 2 Theſſ. 3. 10. 11. 12.
[y] 1 Tim. 5. 8. Mat. 15. 5. 6.
[z] Deut. 15. 7.
* Gal. 6. 10

ut, nations, and *religion* direct us) unlesse other circumstances, as the *extremitie* of want, or the [a] *dignity* of the person to bee releeved, doe dispense; and so *proceed* to such as are *farther* off, according as our abilitie can extend.

[a] 1 Kin. 17 13.

9. Q. *What are the times, & places fittest for this duty?*

A. For *publique* Almes, the fittest *time* is, when wee *meete together* for the solemne worship of God; [b] likewise the fittest [c] *place*, where provision is made for publique collections: for *private*, [d] *when*, and *wheresoever*, the necessitie of our poore Brother *offereth* it selfe unto us.

[b] 1 Cor. 16. 2.
[c] Luk. 21. 1.
[d] Iob 31. 16. Prov. 3. 28.

10. Q. *With what affection must we do almes-deeds?*

A. 1. [e] With pittie and *compassion* on our needy brother.

[e] Psal. 112. 4.

2. With humility, and [f] *secrecy*, not seeking *praise* from men, but *approving* our selves unto God.

[f] Mat. 6. 1, &c.

3. With [g] *cheerefulnesse*, because [h] *God loveth a cheerefull giver.*

[g] Rom. 12 8.
[h] 2 Cor. 9. 7

4. With [i] *simplicitie*, not respecting

[i] 2 Cor. 1. 5.

our *ſelves*, but the *glory* of God and the *good* of our fellow-members.

11 Q. *How many wayes may Almes deeds be performed?*

A. Not *onely* by giving, but alſo

k Deut. 15. 8. Mat. 5. 42. l Luk. 6. 34 Pſal. 37. 26 m Exo. 22. 23. n Neh. 5. 11. o Luk. 6. 36.

1. By k *lending* to *ſuch*, as are not able to l lend to us againe; (ſome being no leſſe releeved by lending, then others by gift) provided, wee m take nothing, for the loane, yea in ſome caſes, either n *remit* part of the loane or *commit* it into the hands of our poore brother o *without aſſurance* to receive from him the principall againe.

p Pro. 11. 26.

2. By *ſelling*, when we doe not onely p *bring forth* the commodity, (as of corne, &c.) which others keep in, but alſo, in a mercifull commiſeration of our poore brother, *abate* ſomewhat of the *extreme* price.

q Neh. 5. 18.

3. By q *forbearing* whatſoever is our *right* in caſe of *great* neceſſitie.

12. Q. *What fruit may we expect of this dutie?*

r 1 Chr. 29 14.

A. Not to r *merit* thereby (the

hands of God; but yet

1. To make [r] God our *Debtor*, according to his gracious *promise*; who also in Christ will [t] *acknowledge* and *requite* it at the last day.

2. To [u] *seale* the truth of our religion.

3. To [x] *assure* our salvation.

4. To [y] make *amends* to men, for former covetousnesse and cruelty.

5. To [z] *sanctifie* our store, and bring a [a] *blessing* on our *labours*; yea and upon our [b] *posterity* after us.

[r] Pro. 19. 17.
[t] Mat. 10. 41. & 25. 35.
2 Tim. 1. 18.
[u] Iam. 1. 27.
[x] Heb. 6. 9, 10.
1 Ioh. 3. 14
1 Tim. 6. 19.
[y] Dan. 4. 24. Luk. 19. 8.
[z] Lu 11. 41
[a] Deut. 15. 10.
[b] Psal. 112. 2. & 37. 26.
2 Tim. 1. 16.

SECT. XLIX.

Of the Providence of God concerning mankind after this life; and first of particular Iudgement at the houre of Death.

1. Q. THus far of *Glorification* begunne, and of *Redemption* so farre as it is vouchsafed in this life: now we are come to entreat of perfect Redemp-

tion and Glorification, and that under the Providence or dealing of God with mankinde after this life. How doth God then deale with men?

A. He bringeth them all to *Judgement?*

2 Q. *What is here meant by Judgement?*

A. The *pronouncing*, and *executing* of the irrevocable *sentence* of *Absolution*, or *Condemnation*; which is done

c Heb. 9. 27. *Partly*, on every man in c *particular* at the houre of *death*, but

d Acts 17. 31. *Fully*, and d *generally* upon *all men* at the second *comming* of Christ.

3 Q. *Must all men then die?*

e Psal. 49. 10. Eccles. 2. 16. A. Yea, e all both good and bad save that unto *some*, namely such shall bee found alive, at the comming of Christ a *change* shall bee instead Death, as shall bee shewed.

4 Q. *Death being the punishment of sinne, how commeth it to passe that the righteous die to whom all sinnes are forgiven?*

f Rom. 5. 12. A. f Death indeed came on all mankinde by reason of sinne, but yet

at in *all* things the *same* to the godly and to the wicked: for howsoever unto both it bee the [g] *enemie* of *nature*, as the end of naturall life, yet

1. Vnto the *godly* it is a token of Gods [h] *love*: unto the *wicked of* his *anger*.

2. Vnto the *godly* it is a [k] *rest* from labour, and miserie, (the [l] last enemie being now destroyed:) unto the wicked it is the [m] *height* of all worldly evils.

3. Vnto the *godly* it is the [n] *utter* abolishing of sinne, and perfection of *mortification*: unto the *wicked* it is the conquest of sinne, and accomplishment of their spirituall captivity.

4. Vnto the *godly* it is so farre from being a *separation* from Christ, that even the *body* severed from the soule, and *rotten* in the grave, is yet united unto Christ, and the soule *freed* from the body is [o] *with him* in Paradise: unto the *wicked* it is an utter *cutting off* from the favourable *presence*, and *patience* of God.

[g] 1 Cor. 15.26. Psal. 90.3.
[h] Psal. 37. 37.38.
[i] Iob. 18. 13.14.
[k] Apoc. 14.13.
[l] 1 Cor. 15 26.
[m] Luk. 12. 20.
[n] Rom. 6.7
[o] Luk. 23. 43. Phil. 1.23.

p Luk. 16. 22.
q ver. 23.

5. Vnto the p *godly* it is the *beginning* of heavenly *glory*: unto the q *wicked* it is the *entrance* into helliſh and endleſſe torments.

5 Q. *How are men judged at the hour of death?*

r Heb. 9. 27.

A. Firſt, r in that *God* at that inſtant *pronounceth*, and the *conſcience apprehendeth* the ſentence of *bleſſing* or *curſing*.

Secondly, in that the *ſoule* of every man is immediately *conveyed* by the power of God, and the miniſterie of Angels, into that *ſtate* of *happineſſe* or *miſerie*, s wherein it ſhall remain till the reſurrection, and from thence forth both ſoule and bodie for ever.

s Eccleſ. 11. 3. Luk. 16.

Sect. L.

Of the Generall and Finall Judgement; and firſt of the preparation thereto.

1 Q. *To come to the full and finall Judgement, what are we*

understand thereby?

A. The great *day of Assise* for the whole world, wherein [a] *all* mens lives, that ever *have* beene, *are*, or *shall bee*, being duely *examined*, [b] every one shall *receive* according to his workes. In which Iudgement wee are to consider *three* things: and first the *preparation* thereto.

Q. *Wherein doth the preparation to the last judgement consist?*

A. In *five* things, whereof the *First* is the *foretokening* of the *time* thereof; which though it be so [c] *sealed* up in the treasurie of Gods counsell, that neither *men*, nor *Angels*, no not [d] our *Saviour* himselfe, the Prophet of the Church, as *man*, in the dayes of his flesh had expresse notice thereof; that [e] from the *uncertaintie*, and suddennesse of it, wee might bee taught to bee *alwayes* in readinesse for it) yet hath pleased God, and our Lord Jesus Christ, to acquaint us with some [f] *signes*, whereby wee may *discerne* of his approach: [g] as men in springtime may descry Summer approaching,

a Eccl. 12. 14.
b 2 Cor. 5. 10.
c Act. 1. 7.
d Mat. 13. 32.
e 1. Thess. 5. 2, 3, 6.
f Mat. 24. 33.
g ver. 32.

ing, by the *shooting forth* of the fig. tree.

3. Q. *What are the signes foretokening the last Iudgement.*

A. They are certaine notable [a] *changes*, in the *world*, and *Church*, some farther off, some neerer unto the comming of Christ: as

[b] The *publishing* and receiving of the *Gospell* thorowout the world.

[c] The *Apostasie* of the most part of professors, *not* loving the truth:

[d] The *revealing of Antichrist*, the man of sinne, and childe of perdition; who under the *title* of Christs *vicegerent*, *opposeth* himselfe unto Christ, in all his *offices*, and *ordinances*, both in *Church* and *Common-wealth*:

[e] Common *corruption* in manners, joyned with *securitie*, as in the dayes of *Noah*, and *Lot*:

Warres and *troubles*, in the [f] *world* and [g] *Church*:

[h] *False Christs*, attended with *false* Prophets, and armed with *false* miracles:

The [i] *calling* of the Iewes unto the faith of the Gospell:

a Mat. 24. 6. &c.
b Mat. 24. 14.
c 1 Tim. 4. 1.
2 Thess. 2. 3.
d 1 Ioh. 2. 18.
2 Thess. 2. 3, 4, 8. &c.
e 2 Tim. 3. 1. &c. Mat. 24. 12. 37.
1 Thess. 5. 3.
f Mat. 24. 6.
g ver. 9.
h Mat. 24. 24.
i Rom. 11. 25.

Finally

Finally, [k] *signes in heaven, earth,* and all *elements,* as the *trembling* of the earth, the *roaring of the sea,* the *darkning of the Sunne,* and Moone, &c. yea, the [l] *firing* of the whole frame of heaven, and earth, with the [m] *signe of the Sonne of Man,* whereby his comming shall then bee *clearely* apprehended of all Men.

4 Q. *Which is the second thing in the preparation unto the last Iudgement?*

A. The *comming* of Jesus Christ, the [n] *Iudge* of the world; who in his [o] *humane,* [p] *visible* body (but yet with [q] *unspeakeable* glory) shall suddenly [r] *breake forth* like *lightning* thorow the heavens, riding on the [s] *clouds* [t] *environed* with [u] *flaming fire, attended* with all the [x] *host* of the Elect Angels, and especially with the [y] *voice* and *shout* of an Archangell, and the *trumpet* of God, and so shall [z] *sit* downe on the *royall throne* of Judgement.

5 Q. *What is the third thing?*

A. The *summoning* and *presenting* of [1] *all* both *dead* and *living* men, together

k Mat. 24. 29. Luk. 21. 25.

l 2 Pet. 3. 7. 10. 12.

m Mat. 24. 30.

n Act. 10. 42.

o Act. 1. 11.

p Rev. 1. 7.

q Mat. 24. 27.

r Revel. 1. 7.

s 1 Ver. 14

s 2 Thess. 1

t ver. 7. Mat. 25. 31.

u 1 Thess 4. 16.

x Mat. 25. 31. Rev. 20. 11.

y Mat. 25. 32. Luk. 17. 37.

ther with Devils, before the glorious throne of Christ the Judge.

6 Q. *How shall all men both dead and living be summoned?*

A. By the [a] *voice* of Christ, *uttered* by the *ministery* of [b] Angels, and namely by that *shout*, and [c] *trumpet* of the Arch-Angell; whereto the Lord *joyning* his divine *power* (as [d] unto the *word* preached, for the worke of the *first* resurrection) shall in a *moment* both *raise* the dead, with their *owne* bodies, and every *part* thereof, though never so dispersed, and [e] *change* the *living*, so that it shall bee with them as if they had beene a long time dead, and were now raised to life againe.

7 Q. *Shall there be no difference betweene the resurrection of the Elect, and of the Reprobate?*

A. Yes: For howsoever they shall [f] *both* rise by the same Almightie *voice*, and *power* of Christ, in the [g] *same bodies*, wherein they lived upon earth, and those so altered in *qualitie*, as that they shall bee able to *abide* for ever in that

a Ioh. 5. 28.
b Mat. 24. 31.
c 1 Cor. 15. 52.
d Ioh. 5. 25.
e 1 Cor. 15. 54.
f Act. 24. 15. Ioh. 5. 28.
g 2 Cor. 5. 10. Revel. 20. 13.

that *estate*, whereto they shall be adjudged: yet

1. The *Elect* shall be raised, as [b] *members* of the bodie of Christ by *vertue* derived from *his* resurrection: the *reprobate*, as *malefactors*, shall be brought forth of the *prison* of the grave, by *vertue* of the [i] *judiciarie power* of Christ, and of the *curse* of the Law.

2. The *Elect* shall come forth to everlasting *life*; which is called the [k] *resurrection of life*; the *reprobate* to [l] *shame* and perpetuall contempt, called the *resurrection of condemnation*.

3. The *bodies* of the *Elect* shall be [m] *spirituall*, that is, *glorious*, *powerfull*, *nimble* and *impatible*, like the *bodie* of the first *Adam*, in *innocencie*; yea rather like the [n] *bodie* of Christ, the second *Adam*: but the bodies of the *reprobate* shall be full of *uncomlinesse*, and horror (agreeable to the [o] *guiltinesse*, and terror of their consciences) and liable to extreme torment.

8 Q. *How shall all men be presented before the throne of Christ?*

A. The

b 1 Cor. 15. ver. 20, 22, & 45.

i Rev. 1. 7.

k Ioh. 5. 29.

l Dan. 12. 2.

m 1 Cor. 15. 42. 43. &c.

n ver. 49. Phil. 3. 21.

o Revel. 1. 7.

A. The *Elect*, being gathered by the Angels, shall with [a] *great joy*, be [b] *caught* up into the aire to meet the Lord.

The *Reprobate*, together with the Devill, and his Angels, shall with [c] *extreame horror* and confusion, be *drawn* into his presence.

[a] Luk. 21. 28.
[b] 1. Thess. 4. 17.
[c] Rev. 6. 15, 16.

9 Q. *What is the fourth thing?*

A. The *separation* of the Elect from the Reprobate. For [d] Christ the great Shepheard, shall then place the *Elect*, as his *sheepe* that have heard his voice, and followed him, on his right hand; the *reprobate*, with the Devils, as straying *goates*, on his left hand.

[d] Mat. 25. 33.

10 Q. *What is the fifth and last thing?*

A. The *opening* of the [e] *books* of record, by which the dead shall be judged: *viz.*

[e] Rev. 20. 12.

1. The severall bookes of all mens *consciences*, which then, by the glorious *illumination* of Christ, the [f] *Sun of righteousnesse*, shining in his full strength, shall bee so *enlightned*, that man shall perfectly *remember* whatsoever *good* or *evill* they did in the time of life; the [g] *secrets* of all

[f] Mal. 4. 2.
[g] Rom. 2. 16. 1 Cor. 4. 5

hearts

hearts being then *revealed*.

2. The [b] *book of life*, that is, the eternall *decree* of GOD, to save his Elect by Christ, which decree shall then at length be [i] made knowne to all.

[b] Exod. 32. 32, 33. Ezek. 13. 9. Rev. 3. 5. & 21. 27.
[i] Mat. 25. 34.

SECT. LI.

Of the Act of the last Judgement.

1 Q. *THus farre of the preparation to Judgement; What are we to consider in the second place?*

A. The *Act* of Judgement, wherein the *Elect* shall [k] *first* be acquitted, that they may afterward, as [l] *assistants*, joyne with Christ, in the Judgement of the *reprobate*, both man and [m] Angels.

[k] Mat. 25. 34.
[l] Mat. 19. 28.
[m] 1 Cor. 6. 2, 3.

2 Q. *How shall the Act of Judgement be performed?*

A. It hath *two* parts: *viz.*

1. *Examination.*
2. *Pronouncing of sentence.*

3 Q. *How shall the examination be framed?*

1. According to the *Law* of God which

which hath beene revealed unto
men: whether it be the law of na-
ture only, which is the remainder of
the morall law, written in the hearts
of our first Parents, and conveyed by
the [b] power of God unto all man-
kinde, to leave them without excuse,
or that written word of God, vouch-
safed unto the Church in the Scrip-
tures, first of the old, and after also
of the new Testement, as the rule
of faith, and life.

2 By the *evidence* of every mans *consci-
ence*, bringing all his *works*, whether
good or evill, to light, [c] bearing wit-
nesse with him or against him; to-
gether with the [d] *testimonie* of such
who either by *doctrine*, *companie*, or
example, have, in the time of this
life, *approved or condemned* him.

4 Q. *Shall there bee no difference in
the examination of the Elect, and of the
Reprobate?*

A. Yes. For,

First the *Elect* shall not have their [e] sins
(for which Christ hath satisfied)
onely their [f] *good works* remembred.

a Ro. 2. 12. &c.
b Ioh. 1. 19
c Rom 2. 15.
d Mat. 12. 27. & ver. 41. 42. Heb. 11. 7
e Ezek. 18. 22.
f Rev. 14. 13.

Secondly

thirdly, being in Christ, they, and their workes, shall not undergoe the strict triall of the Law, simply in it selfe, but as the obedience thereof proveth them to bee true partakers of the grace of the Gospell. g Iam. 2. 12. h 2 Pet. 1. 10, 11.

5 Q. *Shall there be any such reasoning at the last Iudgement, as seemeth to bee fore-told in the 7 & 25 of Matthew?*

A. No, but the consciences of men, being then enlightned by Christ, shall cleare all those doubts, and reiect those exceptions and excuses, which they seeme now to apprehend. i 1 Cor. 4 5.

6 Q. *How shall the sentence bee pronounced?*

A. By the Iudge himselfe, our Lord Iesus Christ; who according to the evidence and verdict of conscience, touching workes, shall adiudge the Elect to the blessing of the kingdome of God his Father, and the reprobate, with the Devill, and his Angels, unto the curse of everlasting fire. Math 25. k ver. 34. l ver. 41

7 Q. *Shall men then bee adiudged to salvation, or damnation, for their workes sake?*

A. The case is different for, 1. Wicked

1. *Wicked* men ſhall bee condemned for the *merit* of their workes, becauſe, being *perfectly* evil, they *deſerve* the [a] *wages* of damnation.

2. The *Elect* ſhall be pronounced iuſt, becauſe their *good workes*, though *imperfect*, doe [b] *approue* their faith, whereby they lay hold on Chriſt, and his meritorious righteouſneſſe, to bee a *true faith*, as [c] *working by loue*, in all parts of obedience.

[a] Rom 6. 23.

[b] Iam. 2. 18.

[c] Gal. 5. 6.

SECT. LII.

Of the execution of the laſt Iudgment: and the everlaſting eſtate of the Reprobate in torment, and the Elect in glory.

1 Q. *Hitherto of the Act of Iudgment: What are wee to conſider in the third place?*

A. The *Execution* of Iudgment

Chriſt

Christ by his Almighty *power*, and *ministery* of his Angels, *casting* the devils, and reprobate men into *hell*; and *bringing* Gods elect into the possession of his glorious kingdome; wherein the [d] *reprobate* shall first bee dispatched, that the [e] *righteous* may *reioyce* to see the vengeance, and, as it were, wash their feet in the bloud of the wicked.

d Mat 25. 46.
e Psal. 58. 10.

2 Q. *What shall bee the estate of the reprobate in hell?*

A. They shall remaine for *ever* in unspeakable *torment* of body, and *anguish* of minde, being [f] *cast out* from the favourable *presence* of God, and glorious *fellowship* of Christ, and his Saints (whose happinesse they shall *see* and envie) into that horrible dungeon, figured in Scripture by [g] *utter darknesse*, or *blackness of darkness*, *weeping*, and *gnashing of teeth*, the [h] *worme* that never dieth, the *fire* that never goeth out, the [i] *lake* of fire &c. Finally, where all things are that can be abhorred, and nothing that may be desired.

f 2 Thess. 1.5.
g Luke 16. 23. & 13. 28.
h 2 Pet. 2. 17. Mat. 8. 12.
i Mar. 9. 44.
k Rev. 20. 15.

3 Q. *What shall be the estate of the elect in heaven?*

A. They shall bee [a] *vnspeakably* and *everlastingly* blessed and glorified in soule and body, being *freed* from all *passions*, *imperfections*, *infirmities*, yea from such [b] *graces* as suppose imperfection, as *faith*, *hope*, *repentance*, and the like: in a word, from all the [c] *first things* *endued* with perfect [d] *wisdome and holinesse*: *possessed* of all the [e] *pleasures* that are at the right hand of God: *seated* as Princes, in [f] *thrones* of Majestie, and *crowned* with [g] *crownes* of glory, having [h] *power* over all creatures, and [i] *possession* of that *new* heaven, and *new* earth, wherein dwelleth righteousnesse: *beholding*, and being [k] *filled* with the fruition of the glorious [l] *presence* of God, and of the Lambe Jesus Christ, in the [m] *companie* of innumerable *Angels*, and of all the holy *Saints* that have beene from the beginning of the world, &c.

a 1 Cor. 2 9.
b 1 Cor. 13. 10.
c Reu. 21. 4.
d 1 Cor. 13. 12.
e Psal. 16. 11.
f Revel. 3. 21.
g 2. Tim. 4. 8.
h Rev. 2. 26.
i 2 Pet. 3. 13.
k Psal. 17. 15.
l 1 Thess. 4. 17. Rev. 21. 3.
m Heb. 12. 22, 23, 24.

4 Q. *Shall there not bee inequality in the proportion of glory and of misery?*

A. Yes: for though *every* one shall receive

receive the *full* measure, whereof they are capable: yet

First, the *wicked* shall [a] exceed one another in *capacity* of torment, according to the greater *merit* of their sinnes.

Secondly, the *Elect* shall *exceed* one another, being made capable of [b] *greater glory*, according to the *proportion*, not of *merit*, but of *favour*, whereby in their different callings, they were [c] furnished with *greater graces* and made *more faithfull* in the *employing* of them, whether in [d] *doing* or in [e] *suffering* for Christ his cause, in the time of this life.

a Mat. 11. 22, 24. Luke 12. 47, 48. Reu. 18. 7.

b Dan. 12. 3.

c Luk. 12. 47, 43, 44. & 19. 17. 19.

d 2 Cor. 9. 6.

e 2 Cor. 4. 17. Reu. 7. 14 15.

DEVT. 32. 29.

Oh that men were wise! then they would understand this: they would consider their later end.

A Prayer

A Prayer for the Morning.

O Lord God, the Almighty ma-
ker and carefull preserver of
thy creatures, but especially th
Saviour and sanctifier of them th
beleeve, by the merit and efficacie o
the bloud of Jesus Christ: wee ac-
knowledge, that as all thy workes do
praise thee, so it becommeth th
Saints especially to blesse thee, an
that both night and day, for th
blessings of the night and of the da
May it please thee therefore to recei
at the hands of us, thine unworthy se
vants, in the name of Jesus Christ, th
morning sacrifice of thankes and prai
for all thy mercies, and namely tho
of the night past, and of this morni
Thou, O Lord, hast spred the dar
nesse as thy curtaine over us, favouri
us so much, as to hide the light of th
work

world, and beauty of thy creatures, that in the meane time wee might commodiously take our rest. And in the time of rest, thy providence, O Lord, hath not rested in our behalfe, but waked for us while wee slept, to keep us from the feares and dangers of the night. Yea thou hast blessed the blessing of sleepe unto us, and hast thereby restored the decayed powers of nature in us, whereas thou mightest iustly have cursed it, and turned it into sudden and unexpected death. Againe, it hath pleased thee this morning to raise up the light of the day to shine unto our bodies, laying open unto us the goodly shape of thy creatures, and enlightning the wayes wherein wee are to walke; giving us ability of bodie, and alacritie of spirit, to proceed in the courses of our severall callings: Finally, beginning the world with us, as it were, and putting us in possession of all thy workes of wonder. Further wee remember with thankfull hearts, all thy mercies formerly bestowed and conti-

tinued upon us: namely, life, health, peace, liberty, maintenance, credit, fellowship, successe in our affairs, preservation from dangers, deliverance from troubles, recovery out of sicknesses, consolation in afflictions, and the issue of them, even a morning of joy, after a night of sorrow. Lastly, and above all, for magnifying thy mercy towards us in the great work of our redemption, and salvation by Jesus Christ, and for every linke of the Golden chaine of grace, wherewith thou hast fastened us unto thy self; namely, for Election, vocation, justification, sanctification, and hope of glorification. Likewise for the means of grace, thy Christ, thy Spirit, thy word, thy sacraments, thy sabbaths, and the assemblies of thy Saints, with all the helps of example, instruction, admonition, and fatherly correction; by which thou hast endevoured to further us in the way of our salvation. Yea, that though our provocations of thee bee many and grievous, yet thy compassions faile not, but are renewed

ered every morning. For all these
mercies of thy bounty, thy pity, thy
patience towards us, what shall wee
render unto thee, O Lord? We doe even
take the cup of salvation, and call upon
thy blessed name: we doe according to
our poverty, offer thee the calves of our
lips, confessing thy goodnesse, and the
true service of our bodies and soules as
a living and reasonable sacrifice.

And now, O Lord, we acknowledge
our penury to be such, that wee cannot
live on thine allowance. For looking
into our selves, we finde no store but of
sinne and misery: our understanding full
of blindnesse, vanity, and infidelity: our
consciences dead & remorselesse: our
hearts hard and impenitent: our affecti-
ons disorderly & violent: our appetites
sensuall and brutish: our whole nature
deformed with original corruption: our
whole life abounding with the fruits
thereof in al manner of actual transgres-
sions: no ability to any good duty, no re-
luctancy or moderation in sinning against
thee; yea, if wee doe any good thing,
wee are apt to blemish it with selfe-love
and

and hypocrisie: if we abstaine from any evill, it is many times rather frō the ho then from the love of it. In this case, O Lord, if thou shouldest looke upon us a Judge, straitly to marke iniquities, take this our confession as an evidence against us, how should wee bee able to stand before thee? But we beseech thee take knowledge of it, as of our cōplaint, and pittie our poverty, our misery, and our nakednesse. Clothe us with the righteousnesse of Jesus Christ; that may both hide our filthinesse from thy sight, and as the garment of the elder brother, make us accepted before thee, & procure thy blessing. Acquaint thy selfe with us, O Lord, and renew daily with us the covenant of thy peace: and even now this morning, let thy spirit frō heaven bring us a new patent of mercy, that being to meete with thee in the waies & works of this day, we may be sure to meet thee as a reconciled Father, not as an offended Judge. Fill us with all ioy and peace in beleeving: comfort us over all our sins by the assurance of thy mercy: confirme unto our hearts our title unto thy King-

dome

hine. And becauſe, ô Lord, we live upō thine hand, and our well doing is from thee, grant that wee may yeeld thee ſo much due, that no Lords beſides thee may rule over us. And to that end, good Lord, do thou free us from the contrary power & rule of Satan & ſin, It is not for thine honour, ô Lord, that thy ſervants ſhould be under the yoke of thine enemies: reedem us therefore mightily from the thraldome of the Devill: helpe us to made our captivity captive: and ſtabliſh our harts for euer, by thy free ſpirit; For where thy ſpirit is, there is freedome. Let that ſpirit of thine therfore, ô Lord, cōe upon us, & ſtrengthen us with a greater might then that of *Sampſon*, to breake in ſunder the ſtrongeſt cords, even our ſpeciall ſinnes. Teach us to ſee the vileneſſe of thē: powre upon us the ſpirit of grace & godly ſorrow, that we may morne for thē: affect us with an holy hatred & deteſtation of thē: waken us out of our ſecurity with the feare of thy iudgments: ſtrengthen our weaknes with the power of thy might: arme us with the furniture of thy grace: encourage us with the preſence

ſence of thy ſpirit, and be with us in our ſpirituall conflict, as the King in the army: Cover our heads, aſſure our hearts, inſtruct our hands, help us ſo to fight that we may overcome, ſo to overcome that we may receive the crowne of victorie. Further, ô Lord, we intreat thee ſo to let thy Kingdom prevaile in us, that we may not onely be thy ſoldiers, but thy ſervants and ſubiects. To this end write thy lawes in our inward parts, give us underſtãding of thy wil, ſet up the Scepter of thy Kingdome in our cõſciences, ſubdue our harts to the obediẽce of thy Commandements, winne our affections to the love of thy ſtatutes, conforme our lives to the rule of thy righteouſnes, and transforme us daily into thine image, from glory to glory. Bleſſe al the meanes of grace unto us, and bleſſe us with hearts ſanctified, & ſet upon the meanes for increaſe of grace. Let thy holy word ô Lord, be our chiefeſt treaſure, thy ſtatutes our counſellours, thy promiſes our cõforters, thy ſacraments our delicates, thy Sabbaths our beſt dayes, & thy ſervants our deareſt companions. Let thy

ſervic

ſervice be our liberty, let thy yoake bee our eaſe, & thy burthen as wings unto us. Let thy loving countenance bee our ſonne, thy protection our ſhield, and thy favourable acceptance our exceeding great reward. Grant that wee may account this time of thy Goſpell as our harveſt: & let us not now ſleepe, leſt we be the ſonnes of confuſion; but let us ſo lay up in theſe daies of plenty, that in the time of dearth we may have ſomething in ſtore. Teach us ſo to number our daies and ſo to ſpend them, that every day & every night we may be able to give up a good account, eſpecially in the night of death and morrow of Judgment. And now having begunne to ſpeake to thee our Lord, though we be but duſt and aſhes, we are bold to continue our ſuit, even for bodily bleſſings. Bleſſe us therfore we pray thee, this day following & all the daies of our life, with that portion of health, peace, proſperity, and everie good thing that may enable us, and make us cheerfull in duty. Adviſe us in all our thoughts & purpoſes, give good ſucceſſe unto our lawfull endevours,

ſtreng-

ſtrengthen us in our bodily labours, ſan
&ifie us in our meats & drinkes, recre
tions and companies. Grant that in do
ing ſervice to our ſelves & one another,
wee may ſtill remember that we are thy
ſervãts. Give us ſuch ſpirituall eie-ſight,
that we may ſee thee in thy creatures, &
in thy providence. Grant that nothing
may draw us away from thee, but that e
very thing may bring us neer unto thee.
Lord let us live in thy ſight. Let us no
live without thee, as Gentiles; let us no
be caſt out of thy preſence, as *Kain*; le
us not runne againſt thee, as *Balaam*: bu
let us walke with thee, as *Enoch*, *Noa*
and *Abraham*, taking knowledg of the
in all our wayes. And take thou know
ledge of us, upholding us with thine
hand, watching over us with thine eye,
guiding us with thy grace, ſetting thi
heart upon us to love us, & doe us goo
and not evill all the dayes of our life.

Laſt of all, we come unto thee, ô Lord
in the behalfe of thy whole Church, &
of all our brethren and ſiſters, thine elect
ſervants, whereſoever they be. Call th
uncalled, perfect the called, raiſe up th
falle

fallen, ſtrengthen the weake, enlighten the ignorant, heale the ſick, releeve the needie and diſtreſſed, releaſe ſuch as are in reſtraint, comfort them that mourne, eſpecially ſuch as mourne for ſinne: ſtrengthen the hand and heart of them that ſtand in the iuſt defence of religion and right: quail and confound everie Adverſarie, & Antichriſtian power and policie: and ſo publiſh and propagate the Goſpel of Ieſus Chriſt, that thy name may be known, thy kingdom enlarged, and the number of thy Saints fulfilled. Specially we beſeech thee, behold and viſit this thy vine, which having reſcued from the Ægyptian darkneſſe, & ſlaverie of Antichriſt, thou haſt beene pleaſed to plant among us of this nation. Make us more thankfull for our long peace, & for the Goſpell of peace. Bleſſe thy ſervant *Charles* our Soveraigne, with our gracious Queene *Mary*, Prince *Charles*, and all the reſt of the Royall Progenie: Lord adorne them with all Princely graces, anſwerable to their hie eſtate, but eſpecially with ſuch ſpirituall graces, as may make them

Kings

Kings & Priests to thee and thy son for ever. Impart of the same spirit of grace and government to al the honorable of his Majesties privy Counsell, to the Nobility, and Magistracie of the Land. Bless thy servants the Ministers of thy Word & Sacraments, & give them sufficiency, fidelity, and successe in thy businesse. Take knowledge of our private friends, our kinsfolkes, our charges, and whosoever may claime interest in this duty at our hands. Finally, to them and us, and all that call on the name of Jesus Christ, both our Lord and theirs, grant whatsoever wee have or ought to have asked, & that for the only mediation sake of the same thy Son our Saviour Jesus Christ, to whom with thee O Father, & the holy Ghost, one God, be praise & dominion for ever & ever. *Amen.*

A Prayer for the Evening.

O Lord God, by whose gracious providence the night succedeth the day,

day, and the day the night: we acknowledge, that if we had no other glaſſe to ſee thee in, nor booke wherein to reade of thee, but that of thy creatures, wee could not without ſhamefull unthankfulneſſe be ignorant of thee; for as much as day vnto day vttereth thy goodneſſe, & night vnto night teacheth knowledg. But whereas thou art further pleaſed to reueale thy ſealfe vnto vs in the booke of thy Scriptures, and in the glaſſe of thy ſon Ieſus Chriſt, if now we ſhould not know thee, or not acknowledge thee, how deſperate were our blindneſs, how damnable were our vnthankfulneſſe? wherfore we intreat thee to accept from vs, in the name of Chriſt, humble thanks for the manifold witneſſes & pledges of thy loue towards vs. Thou, O Lord, haſt made vs, not wee our ſelues: yea, thou haſt made vs men & women, not beaſts; perfect in ſhape, not monſters; ſenſible and of vnderſtanding, not fooles. Thou didſt preſerue vs in the wombe, nouriſh vs when wee hanged vpon the breaſts, prouide vs meanes of educatiō, fit vs for ſome honeſt employment, wherein now

by thy goodneſſe wee are exerciſed, a
doe therin finde thine aſſiſtance & bl
ſing. Thou haſt brought us forth in
fruitfull land, in times of peace and p
ſperity, ſo that we have our ſhare in t
common bleſſings of a moſt happy g
vernment. Beſides, thou haſt in pri
compaſſed every one of us with parti
lar mercies, tending to the comfort
life: And even this day paſt haſt bee
our guide, our Father and our friend,
now bringeſt us before thee with m
of praiſe, & not of mourning; ſo that
may adde the day paſt, unto the num
of the dayes of our well-being. And
if thou thoughteſt all this too little f
us, thou haſt from all eternitie ſet th
heart upon us, and appointed us to ſa
vation by the meanes of our Lord Je
Chriſt: revealed thy couenant of gra
unto us by thy Goſpell; confirmed to
in particular the promiſes of mercy, b
the outward ſeales of thy Sacrament
and by the inward ſeale of thy Spir
changed our vile and curſed nature, a
made us in ſome meaſure partakers of th
divine nature: ſealed us up by the Ho
Ghoſ

oſt unto the day of redemption. In a
d, it is thou, O Lord, that haſt given
ight, light of nature, light of grace, &
of glory. For all which mercies, we
now and alwaies magnifie thy glo-
grace, beſeeching thee to ſtirre us
unto a greater meaſure of thankful-
and obedience; that as there is eve-
day in the booke of thine account
h going out towards us from thee,
ou maiſt finde ſomwhat from us cō-
g in unto thee. And now, ô Lord, be-
anſwered in our praiers of the mor-
, and of the former time of our life,
are emboldned to come againe unto
, who therfore doſt heare the pray-
that to thee all fleſh may come. Wee
ech thee therefore, be not weary of
importunity, be not aſhamed of our
erty: but as the ſenſe therof leadeth
unto thee, ſo let the pitty & cōmiſera-
of the ſame incline thy merciful hart
ards us. O Lord, we cānot come into
ſight but we bring with us great mat-
& occaſion, either of wrath or mer-
from thee. Our naturall corruption,
ich, as the leproſie of *Adam* cleaveth

to vs his posterity, filling vs euen fro
our conception, with the seeds of al e
so that we brought with us a world of
into this thy world. Our actual transgr
sions, which in imitation of Adams
we haue euery one of vs committed
thoughts, our words, our works, by
the eies of thy glory haue beene d
prouoked: Finally the hainous circu
stances, wherby our sins haue bin m
out of measure sinful, as the abuse of
patience, quenching of thy spirit, de
sing of thy Gospell, vnthankfulnesse
thy mercies, vnfaithfulnesse in thy co
nant. These, ô Lord, & many mo, are
mischiefes, with which our natures
blemished, our liues pestered, our con
ences burdened, and thy heauy w
most iustly procured. Yet because t
hast giuen thy Son Iesus Christ a me
of propitiation, in whō thou reconci
the world to thy selfe, we haue bold
through him to intreat thee of grace
pardon. Lord, let his death & suffer
satisfie thy iustice for all our sinnes,
procure vs fauour & forgiuenesse fr
thee; that so mercy may reioyce o
ind

gement in our behalfe, as both meet ether in thee. Let thy Christ, O Lord our Iesus, to saue us from our sinnes, deliuer us from the wrath to come. ich us with the treasure of his me- that may both ransome us out of the d of our deadly enemie, & purchase n euerlasting estate in the kingdome thy glory. Let it not grieue thee, O d, thus to make us more thē gainers hine hand; seeing at the hand of him surety thou art sure to be no loser. d whereas thou hast not only promi- so to deale with us, but commanded to beleeue that promise of thine; O d, in desire to obey thy commande- , & to seale unto thy truth, we pro- that we doe beleeue; yet privie to weakneſſe of our faith, we pray thee lpe our unbeleefe. Speake peace, O d, unto our consciences; repleniſh us th the comforts of thy spirit, multiply the evidences of our saluation. Shed love abroad in our harts by the holy host, set us as a seale, upon thine hand, d set thy seale, O Lord, upon us; not ly that seale of Election, wherby thou

knoweſt us to be thine own, but alſo the ſeale of Sanctification, wherby we may know our ſelves to bee thine. O Lord, we ſee nothing in our ſelves but what we have of our ſelves or of the world, we cannot ſay we belong to any but to Satan; bearing no other, but his image and ſuperſcription. But Lord do thou deface that curſed Image, blot out that ſuperſcription, diſſolve in us the malicious worke of the Devill. Let the old man of corruption bee diſpoſſeſſed by the new man of grace; & the ſtrong man of ſin, by the ſtronger man of thy ſpirit. Let not, O Lord, haue dominion over us: mortifie in us the whole body of death, crucifie, & put to ſhamefull death our ſpeciall corruptions, ſhew us the ugly face of ſin, grant that we may ſee it as thou ſeeſt it, and hate it with a perfect hatred, even as thou abhorreſt it. Yea let us ſee thee, O Chriſt, whom wee have pierced with our ſins, bleeding with the wounds that thou haſt received from us, that wee may iuſtly deteſt both our ſinnes as the weapons, and our ſelves as the Traitors that have ſlaine our Saviour. On the contra-

ry

ſide, good Lord, renew thine owne
ge in us. Enlighten our darke minds
h the knowledge of thy truth, molli-
our hard hearts with the oyle of thy
ce, revive our dead conſciences with
ſoul of new life, that living in the ſpi-
we may alſo walke in the ſpirit. Plant
us faith without preſumption, loue
hout diſſimulation, feare without in-
lity, zeale without hypocriſie, know-
g without pride, purity without iudg-
g. Give us wiſdome ioyned with ſim-
city, courage accõpanied with meek-
, cheerfulnes tẽpered with ſobriety,
let every grace in us be graced with
militie. Fill us with all the fruits of a
ely & ſaving faith, working by love,
the fire therof flame in out heart, and
light thereof ſhine in our lives, to
praiſe of thy name, & the comfort of
conſciences. And thus without cea-
g, lead us forward to perfection, gui-
g us by thy grace, & after bringing us
thy glory. And now, ô Lord, having in
the firſt place ſought thy kingdome and
righteouſneſſe, give us leave in the next
place to ſeek thy favor in outward things:

Be with us this night, O Lord, to watch
ouer us for good and not for evill, Let
be our comfort, that thou seest us in the
darke, and takest knowledge of us, when
wee are unmindfull of our selues. And
above all things, keepe us even in our
sleepe, from being unmindfull of thee.
Let our hearts alwaies be awake, and
keepe thy watch, O Lord, even as we
would thou should'st keepe a watch over
us, that whensoever thou shalt call for us
by the generall alarum of iudgement, or
the particular summons of our death,
whether at midnight, or at the cocke
crowing, or at the dawning of the day,
we may bee found ready to accompany
our heavenly Bridegroome. In the
meane time sanctifie the blessing of sleep
unto us, that the rest of the night may
make us fit for the labour of the day, &
night & day being spent in thy service,
may prepare us for that day of thine,
which shall never give place to night.

Lastly, seeing thou hast vouchsafed
this honour to thy servants on earth, to
make intercession unto thee one for ano-
ther; we commend unto thy Maiesty the
care

of thy whole Church, and of all our
low-members in the body of Christ.
se them all in thy due time to bee
ught forth, fashioned, and perfected,
ording to the image of Christ our
d. Let the Angell never cease flying
the everlasting Gospel, to enlighten
m that sit in darknes, to preach good
ings to the poore, to bind up the bro-
hearted, to proclaime libertie unto
captives, til Babylon be quite ruined,
thy Ierusalem be reared up and fini-
d. To this end blesse all Christiã Prin-
& States: by name thy servant *Charls*
Soveraign, with our gracious Queen,
the roial children; and as thou hast
owned them with worldly honour
earth, so direct them unto that more
rious crowne in heaven. Make them
ong and faithfull, to maintaine the
own & dignity of thy Son, that under
protection they may happily reigne
execute iudgement. Assist with thy
counsell the honorable privy Counsel-
rs: adorne the Nobles with spiritual
bility: prosper the worke of thy Go-
ll in the hands of thy servants the
Ministers:

Miniſters: and the affaires of Juſtice
the hands of the Magiſtrates.

Vouchſafe to take ſpeciall notice fr
us, of thoſe whom thou haſt ſpeci
recommended to us: and to them,
us, and all that deſire to feare thy na
grant all the bleſſings of mercy & pe
in Jeſus Chriſt our only bleſſed Savio
to whom with thee and thine eter
Spirit, O Father, be all honour, obe
ence, and thankeſgiving throughou
generations. *Amen.*

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*A private Prayer for the pardon of ſ
and for the favour of God.*

O Lord God, mighty in power, exc
lent in Maieſtie, righteous in ju
ment, rich in mercy: Thou art ſo f
from deſpiſing and driving from the
weake vile ſinfull wretch as I am,
thou calleſt and draweſt ſuch unto th
Vnto thee therefore (the God that h
reſt the prier) I am bold to aproach
the name of thy Sonne my Lord Je
Chriſt, beſeeching thee to hold out
golde

golden scepter of thy grace, & to admit me into thy presence. Let thy power not dismay, but strengthen my weakenesse: Let thy glory not confound, but cover my vilenesse; let thy purity not pursue, but purge my wickednesse: let the riches of thy mercy, not disdaine, but take pitty of my povertie and wretchednesse. O Lord, I can plead nothing but miserie in my selfe, to make way unto thy mercie: from thee alone must all motives unto compassion be drawn. For till thou didst miraculously create mee, I was without any beeing: and if in the state of creation thou saweſt any thing in my nature, it was thine owne, & not mine. But (woe is me, ô Lord) that which I could not give unto my self, I did by sinning 'gainst thee in *Adam* take from my selfe, and deface that holy image of thine, which was all the contentment thy spirit had in me, & all the reioicing I could have in my selfe. And so have I imitated the patterne of that first sinne, in the daies of my vanity, that thy spirit hath found no matter but of strife and contention with mee. My whole nature hath beene an armory of weapons

pons, & an army of ſouldiers, to fight a-
gainſt thee. And how that wicked war
hath bin waged by malicious thoughts,
words and works, provoking the eies of
thy glory, my conſcience in great part
witneſſeth, & thou ô Lord, that art grea-
ter then my conſcience, canſt better tell.
Yea, ſince the time that I was called by
thy mighty word & powerfull grace, to
ſome beginnings of new obedience, thy
Spirit hath bin put to continuall ſtrife
within mee. My corrupt fleſh hath ſtil
maintained a rebellious party againſt
thee, & I my ſelfe (which is the height of
ſhamful treachery) taking part with it,
have given the repulſe & foile unto thy
good Spirit. I ought to have ſerued thee
in holineſſe, but I have cauſed thee to
ſerve by my ſins, and wearied thee with
mine iniquities. I ought to have bin con-
trouled and kept in order by thee, but
ſuch hath bin my boldneſſe in ſinning
that I have checked thee, and put to ſi-
lence thy good grace that rebuked ſinne
in me. I ought to have lived as under co-
venant with thee, but (wretch that I am)
I have in many particulars broken my
vow,

vow, falsified my faith, and violated the everlasting covenant. Finally, what commandement of thine is there, ô Lord, that I have not transgressed? What grace, that I have not abused? what curse that I have not deserved? Thou hast graciously disposed me, and led me into some good actions; but even in the best I have halted and stumbled, through infidelity, selfelove, and manifold infirmities; so that if thou challenge that which is thine own, nothing remaineth to mine account evē in my best services, but the imperfection of them. Thus sinning perfectly, I have deserved thine absolute curse; but by mine imperfect obedience, I can claim no portion of reward, no release of punishment at thine hand. And now, ô Lord, if thou straightly markest iniquities, ô Lord who shall stand? But there is mercy with thee, that thou maiest befeared. O Lord, there is glorie with thee, but that is not to bee approached: there is wisdome with thee, but that is not to be comprehended: there is iustice with thee, but that is not to bee endured: but there is mercie with thee, yea, mercie reioy-

reioycing over iudgment, and for that thou art for ever to be reverenced and adored. That linke of mercy being laid hold on, draweth all the golden chaine of thy glorious attributes, & reconcileth thy fearefull maiesty unto poore sinners. That linke of mercy, (O Father of mercies) I am bold, in the name of Christ, & by the hand of faith to lay hold upon: yet feeling the weakneſſe and palſie of mine hād, I beſeech thee ſtrengthen my unbeleefe. And what aſſurance I cannot have from my faith weakly embracing thee, let me have it from thy ſelfe imbraced by mee (yea rather embracing me) who art mighty to ſave. Thou didſt enable thy ſervant *Iacob*, to lay hold on thee, & not to let thee go till thou hadſt bleſſed him. Lord give mee the ſame ſtrength, the ſame courage, the ſame ſucceſſe. Nay: let me not let thee go for any bleſſing. For what bleſſing doe I ſeeke of thee, but that thou abide with me by the preſence of thy favor? For that bleſſing teach mee to wreſtle with thee my God, with the wreſtling of God. Thou haſt promiſed thou wilt be found of thē that

that seeke thee not, & seekest them that goe astray from thee: so have I found thee, or rather was found of thee, when I was thine enemie, the servant of sinne, the souldier of Satan. Thou foundest me by thy word, revealing the way of salvation unto me: thou foundest me by thy spirit, winning my hart unto the obedience of faith: yea it pleased thee to enter into covenant with thy servant, never to suffer that spirit & word of thine to depart from mee, but to establish thy feare in mine heart, that I should not depart from thee. Give me leave to put thee in remembrance of that Promise of thine, wherein thou hast caused me to put my trust, and by vertue thereof to claime the continuance of thy favour, and love. Oh let it never be said, that thou forsakest the works of thine own hands, or that thou repentest of shewing mercy, whose glory it is to repent onely of the evill. Shew thy selfe to be Jehovah, that changest not, that thy gifts and callings are without repentance, & that thou lovest with an everlasting and victorious love, that overcommeth all impediments. Truth

it

it is, ô Lord, that I deſerve thou ſhou
bee weary of mee, and from hence
purſue me with thy hatred, ſeeing I
walked ſo unworthy of thy love.
though my ſinnes do teſtifie againſt
yet deale thou with me according
name. Let thine own gracious and
ſtant nature move thee. Let thine
promiſe, and the word of thy cou
binde thee. Let the beginnings of
owne workmanſhip, & lineaments
image prevaile with thee, to cõtinu
mercy & truth towards me unto the
Let it ſuffice that I know mine iniq
& do not thou take knowledge of
Let it ſuffice that I ſet them in orde
fore myſelfe, by ſerious examinati
before thy Maieſty, by unfained &
ty confeſſion: and do not thou enter
that heavy iudgement with mee, as
them in order before me, to reprove
for them. Let it ſuffice that I now l
up, by thyſpirit of grace, upon my
our whom I haue pierced with my
and doe not, O Lord, doe not
my ſoule among thoſe that ſhall
laſt day behold him to their confuſi

le before him for ever. Yea, Lord,
refore thou shewest me my sins, that
mightest shew me thy mercy in the
lon of them; therefore thou teachest
to reprove my selfe, that I might be-
e in thee who iustifiest the ungodly:
efore thou causest the wound of my
tience to bleed and smart, that I
looke to thee in Christ, in whom
healest the broken hearted, & bin-
up all their sores. Thou ô Christ, art
inted of God the Father, to be the
or of this Soveraigne cure. Thou art
Sun of righteousnesse, that shedd'st
beames of health and salvation into
hearts of thy people. Thou hast ta-
my flesh upon thee, that being thy
man, thou mightest be fit to recover
patrimony lost in *Adam*, and to raise
living seed unto my dead nature. O
read the skirt of thy garment over me,
hood my soul frō the wrath of God
judge. Let the sweet perfume of
unvaluable sacrifice take away the
ous savour of mine iniquities. Let the
of thy precious blood, speaking good
gs in the eares of God the Father,

drowne the loud cry of my grievous transgressions. Let thy glorious face and countenance, appearing before God for me, turne away his eyes from my sinfull deformities. Let thy death be my ransome & propitiation, to deliver me from the wrath to come: and thine obedience the price to purchase for mee the kingdome of glory. Thine it is, O Saviour, by a double right: The one of nature, as thou art the everlasting Sonne, coequall with the Father, by which thou claimest for thy self the glory thou hadest from the beginning. The other of purchase, by thy voluntary submission, and obedience to the Law, of which thou wert the Lord & maker, which it pleaseth thee by the Covenant of Grace to dispense to all beleeving and repentant sinners. Herein, herein, O Christ, grant that with all Saints I may have my share: and may enioy that, which thou in my behalf hast so fully payed for. Let the assurance of this thy mercy give rest unto my conscience, from the terrors of death and hell. Let the expectation of this thy glory sustain my soule whiles I flutter

flutter about like the Dove of *Noah*, finding no rest in this world, over-flowed with wickednes; till it shall please thee to stretch forth thine hand out of the Arke of heaven, and to take me to thy glorious rest. Finally, O my Lord, being come unto thy kingdom, remember me thy servant with the favour of thy people, and visit me with thy salvation. Let me see the felicitie of thy chosen, and reioyce with the ioy of thy people, and glory with thine inheritance. Let me in this life behold thy face in righteousnes, and when I shall awake, in the resurrection of the iust, let me be satisfied with thine image. To thee, O Christ, with the Father, and the Holy Ghost, one God, and king everlasting, be all glory, dominion, mercy, and salvation ascribed for ever. *Amen.*

A private Prayer for the grace of Sanctification.

O Lord God, Father of lights, and and giver of every perfect gift holy one of Israel, & the sanctifier the before whom the Seraphims hide faces, & in whose sight the heavens not pure: When I compare my fi neſſe and pollution with thine abſo purity, I cannot without feare and nishment, without shame & confu approch into thy preſẽce, that am a sinner of polluted lips, & of uncirc ciſed heart. But whẽ I cõſider thy gr mercy & goodneſſe that doeſt open to sinners not only a way into thy favo rable preſẽce, by the vaile of the flesh Jeſus Chriſt, but alſo thy gracious hãd beſtow thy gift of holines upõ all tho that finding lack of it in themſelves, seek it of thee: I am encouraged to co before thee, compaſſed, as I am with series & infirmities, that I may retu from thee, compaſſed & cloathed w

thy glorious graces. O Lord, if I let thee
see my sinnes & defilements, thou mai-
dst proceed in iudgement against me for
them: if I hide them from thee, how can
I looke to be cured & cleansed of them?
May, I cannot hide them from thee, O
Lord, but labouring to conceale them, I
shall make them more apparent. Onely
shew me this favour, not to behold them
as a Judge to be avenged of them, but as
the onely soveraigne Physitian of my
soule, to cure and heale them. And so,
good Lord, let me not spare to opē unto
thee the sicknes & sores of my corrupt
heart & life. Yea rather do thou, ô Lord,
in the beginning of thy gracious work,
shew mee in the glasse of thy word my
pollution by sin, that I may seek after the
water of thy grace, to be washed & made
cleane. Light up, ô Lord, in my heart the
lamp of thy word & grace, that of thee,
who onely searchest the heart, I may
learn to search & know my wicked hart,
& by the light of thy word I may be a-
ble to work under ground, unto the bot-
tom of the mine of sin, that lurks in my na-
ture. Let me count al my sins as Traitors

unto thy glory, and my safety: & search the house of my heart for them; but especially for my speciall sin, as for the chiefest Rebel. Yea grant me so to search my selfe, that I may avoid and prevent thy dreadfull search: so to iudge my selfe that I may avoid thy iudgement: so to condemne my selfe, that I may avoid thy sentence: so to hate & abhorre my selfe that I may avoid thy wrath: so to be avenged of my selfe, that I may avoid thy punishment. Let sin, O Lord, be as bitter to me in the attempting, as in the repenting: at least wise more bitter in the repenting, then ever it was sweet in the commiting; that either heedful prevention may keepe mee from bitter repentance, or the bitter teares of repentance may exempt mee from that most bitter account in the day of thy iudgement. Teach mee to bring into discredit with mine heart all iniquitie, & all appearances thereof. Grant me strength to overcome my sinfull lusts, at least let mee waies strive against them, that I may be assured I am a member of thy Church militant. And whensoever I cease to strive

ſtrive, let me not boaſt of victorie, or reioice of eaſe, but be aſhamed of my foile, and flight. Grant that unto faith in thee I may alwaies ioyne feare not onely of Satan with whom I am in conflict, but alſo of the frailtie & treacherie of mine owne heart, and of the ſlippery paths of this ſinfull world. Bring downe, by the battery of thy ſpirit, the hils of my high & proud thoughts, ſtraighten my crooked & diſtorted affections, make plaine & ſmooth the rough waies of my rebellious and ſtonie heart, that thou maieſt walke at eaſe in the mids of mee, and that I may ſee thy ſalvation, O God. Let me looke on the pleaſures & profits of this life, not onely as thy liberall allowances to me, but alſo as Satans baits to inveigle me, that moderatly uſing them, I may be thankfull to thee for them, and avoiding the exceſſe and abuſe of them, I may be free from the ſnares of the Devill. Yea do thou ſo weane me from the love of the world, & the things thereof, that Satan may be to ſeeke of baits to allure me to ſinne. Let me acount my ſelfe a ſtranger on earth, and therefore

abstaine from fleshly lusts that fight a-
gainst the soule. Let me not value the
pleasures of sin at so high a rate, as for the
to make shipwrack of a good conscience
before thee, or of a good report among
men. Let me by light esteeming of out-
ward things, shew that I take no thought
for the flesh, to fulfill the lusts thereof, &
by the denial of my selfe approve that I
live by faith, putting on the Lord Jesus
Christ. Teach mee, not to set my heart
on uncertaine riches, which the more I
desire to have, & love when I have the,
the more they will vex me when I am to
part with them: but let me use them as
things that must shortly leave mee, or I
them; and thy word only as that which
shall abide with me for ever. Teach me,
with *Iacob*, to account my self lesse then
the least of thy mercies, that by humility
I may be fitted for greater graces. In all
things give me grace to take heed of of-
fending thy Maiesty, and as I would not
thou shouldest break the bruised reed, or
quench the smoaking flax in me, so grant
that I may not dare to quench the spark
of thy spirit and grace in my heart. As I
would

uld thou ſhouldeſt give me reſt from
e terrors of thy wrath, ſo grant that I
y give thy ſpirit reſt from the provo-
cions of my ſinnes. On the other ſide
(good Lord) grant me that knowledge
religion, that may beget conſcience:
conſcience that may preſerve Re-
ion, binding mee, not by guilt to the
niſhment of ſinne, but by grace to the
obedience of righteouſneſſe: ſetting me
libertie, not from the band of dutifull
ve, but from the yoke of ſervile feare.
lighten mine eyes, that I may diſ-
erne of thy will, and guide my feet in
thy waies, that I fall not by the deceive-
ableneſſe of ſinne, and ſo become a ſlan-
der to thy Goſpell. Little is the good
that is in mee, O Lord, and that not of
my ſelfe, it is thy gift: yet grant that it
may be ſound and ſincere: not as the
morning dew, that waſteth at the firſt
heat, but as the morning light, that ſhi-
neth more and more unto the perfect
day. Let me meaſure my ſelfe, not by
that others iudge mee, or I feele my
ſelfe to bee; but by that I deſire and la-
bour to bee: that I may neither iuſtifie
my

my ſelfe, loving ſinne, though I commit it not; nor condemne my ſelfe loving after grace, though I cannot finde that I have attained to it. Let my reioycing bee, not that I have deluded the world, with a fained ſhew of holineſſe and integritie, but that in ſimplicitie and godly pureneſſe I have had my converſation among men, as in thy ſight. Renew my youth, O Lord, as the Eagle, not to the ſervice of ſinne, but of thy Name. Let it be my meate and drinke to doe thy will, and let my hunger after it bee ſo great, that it may breake through all the ſtone walls of impediments and diſcouragements thereto. Yea the more I am diſcouraged, and withdrawne from duty, by the practiſes of Satan, and the weakneſſe of my fleſh, the more let me ſtrive thereto, and abound therein, that Satan finding himſelfe a loſer, may be forced to give over his aſſaults. Let me bee ſo far from wearineſſe in thy ſervice in the time of proſperitie, as I would thou ſhouldeſt be from neglecting me in the houre of neceſſity. Let thy love

toward mee, O Father, winne mee to the love of thee, and let my love to thee constraine me, even with the deniall of my selfe, to serve thee. Teach mee to look for all good things from thee, and by the meanes of Jesus Christ, and in him to offer vp my daily sacrifices unto thee. Disperse in mee the clouds of sin, that my heart as in a cleare day, may alwaies behold thee: Let all worldly ioyes be swallowed up in mee, with the ioy of thy holy Spirit: and before all peace, let mee preferre the peace of a good conscience. Let mee reioyce in thee without lightnesse, and mourne for mine owne and others sins, without discouragement. Powre upon mee thy Spirit of grace and supplication, that I may call upon thee with sighes that cannot bee expressed, that cannot bee denied: that with this key I may open the treasurie of thy goodnesse, and enrich my selfe. Make mee a meet guest to sit downe at the marriage feast of the Lambe, and grant that I may bee carefull not to bee found without the wedding garment of faith

work

working by love. Let mee keepe a diligent account of what I receive from thee, and remembring that there shall bee a day of reckoning, grant mee so to governe my selfe in the employing of thy talents, that both thou mayest receive of mee thine owne with advantage, and I, being found faithfull in little, may bee made ruler over much. Let mee account this terme of life, a seede time, and let mee not doubt to cast my bread upon the waters, seeing at the end of dayes I shall finde it againe. Let mee not esteeme my selfe the poorer for bestowing upon thy needie servants, but let mee thinke that as the corne, which is sowen, remaineth not in the ground, but returneth with increase to the sower, so what I give in thy name shall not remaine with the receiver, but returne unto mee with advantage. Make me willing to bestow and to bee bestowed, for the good of thy Saints: and withall, humble to ascribe both the gift, and the willingnesse to give, to thy grace onely.

Grant,

Grant, good Lord, that being a pilgrim upon earth, I may have my conuerſation in heaven: and profeſſing my ſelfe to be a Citizen of that Ieruſalem, which is from above, I may deſire not onely to enioy the priviledges, but alſo to ſpeake the language, and to bee governed by the lawes of that City. Make me wiſe, O Lord, to underſtand and conſider my latter end. Let my whole life bee a preparation to death, and the meditation of death, the rule of my life. O Lord, guide my heart to the love of thy Maieſtie, and the waiting for of thy Sonne. Vnto mine Old Age, and gray head, O God forſake mee not: and let thy feare keepe mee from forſaking thee. Let mee be among thoſe, that are planted in thine houſe, and flouriſh in thy Courts. Let me bring forth more fruit in mine age. Let my later dayes be my beſt daies, and my workes more at the laſt, then at the firſt. Finally, enable me in this pilgrimage of my life, ſo to walke from ſtrength to ſtrength, that at the length I may appeare before thee, with the

the Congregation of the first borne, in that kingdome of glory, which thou hast prepared for all that love the appearance of thy Sonne our Lord Jesus Christ. To whom, with thee, O Father, and thy Spirit, be all honour and obedience in the Church henceforth and for ever. *Amen.*

FINIS.